This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

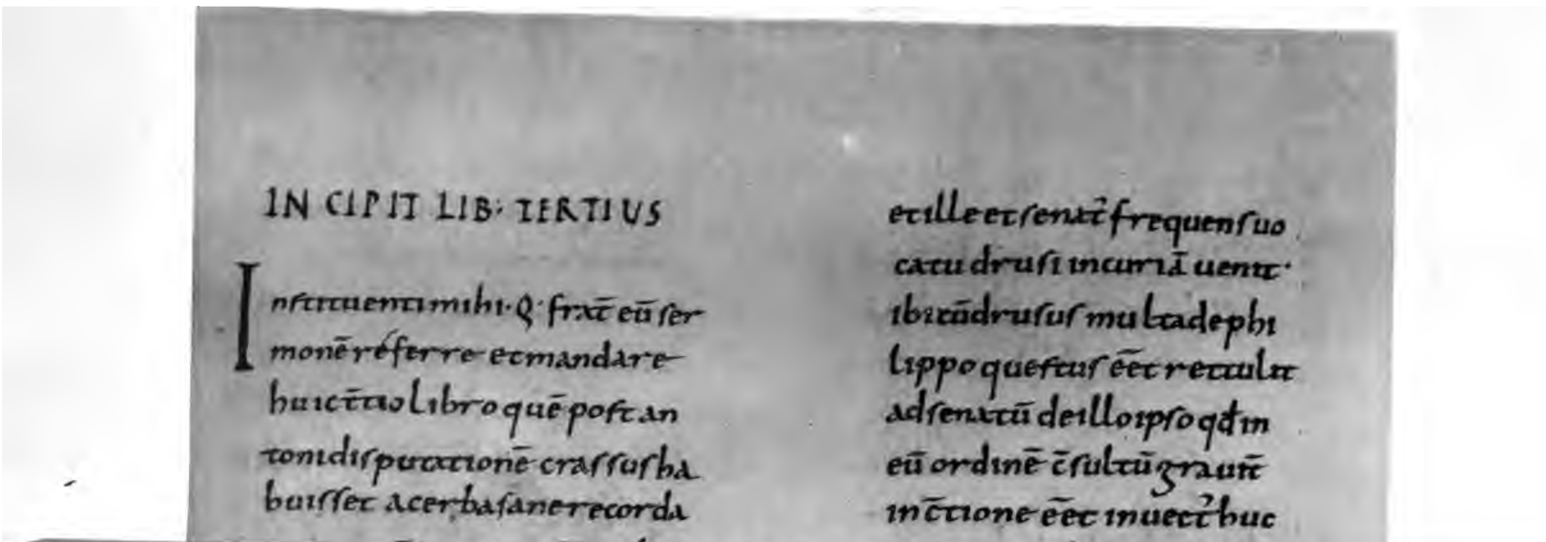
+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/

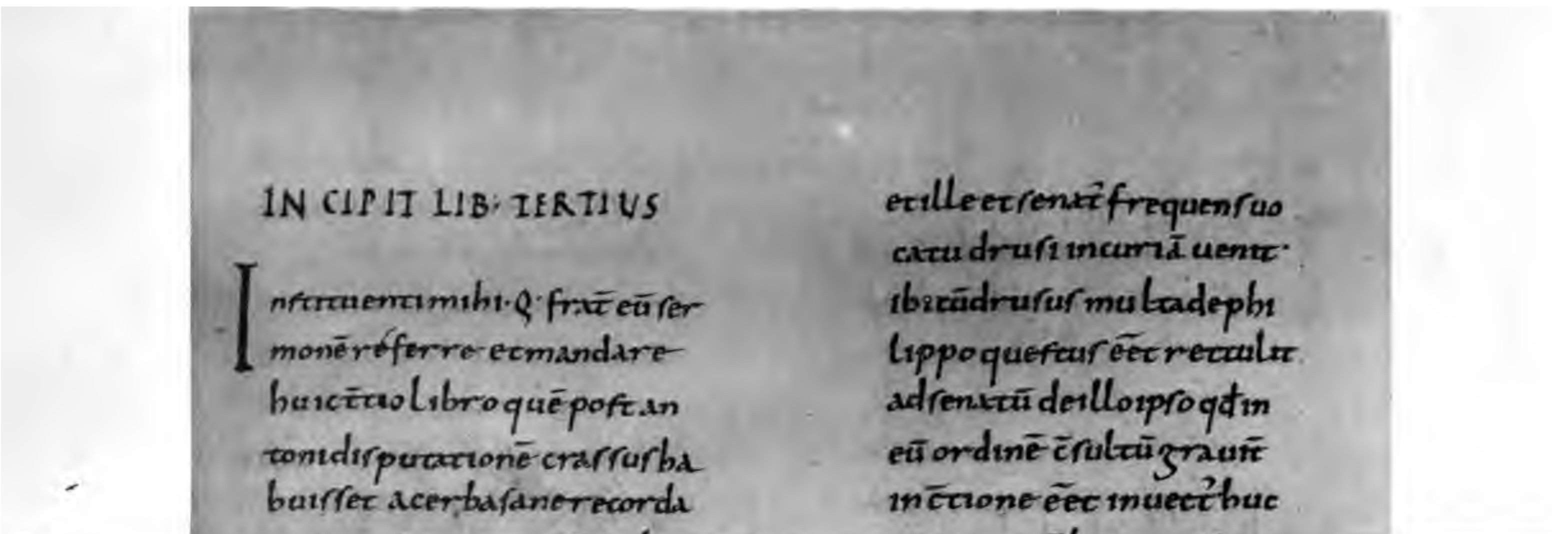
LIBRARY OF THE
Leland Stanford Junior University
NOT TO BE TAKEN OUT OF THE LIBRARY.

~~875.1 Q3w~~



CODEX HARLEIANUS, I. 84. NO. 2736, BRITISH MUSEUM

(*See* Introduction, p. 65)


IN CIPIT LIB· TERTIUS

Instituenti mihi · Q· frat̄ eū ser-
monē referre et mandare
huic tertio libro quē post an
tonii disputationē crassus ha
buisset acerba sane recorda

et ille et senat̄ frequens uo
catu drusi in curiā uenit·
ibi cū drusus multa de phi
lippo questus ēēt rettulit
ad senatū de illo ipso qd in
eū ordinē cōsul tū grauit̄
in contione ēēt inuect̄ huc

CODEX HARLEIANUS, I. 84. NO. 2736, BRITISH MUSEUM

(*See* Introduction, p. 65)

M. TULLI CICERONIS

DE ORATORE

LIBRI TRES

WITH INTRODUCTION AND NOTES

BY

AUGUSTUS S. WILKINS, Litt. D.
ST. JOHN'S COLLEGE, CAMBRIDGE
HON. LL.D. UNIVERSITY OF ST. ANDREWS
PROFESSOR OF LATIN IN THE OWENS COLLEGE, MANCHESTER
LATE EXAMINER IN LATIN TO THE UNIVERSITY OF LONDON

LIBER III

Oxford
AT THE CLARENDON PRESS
M DCCC XCII

PA6296
D6
1888
V.3

LELAND STANFORD JUNIOR
LIBRARY
UNIVERSITY.

A. 17645.

London

HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.

New York
112 FOURTH AVENUE

NOTICE

In issuing at last the completion of this edition of the *De Oratore*, I have to express my hearty thanks to the Delegates of the Clarendon Press for the tolerance which they have shown to a long delay; and for the great care and skill of the officials of the Press in producing the work. I have once more to repeat my acknowledgements of deep obligation to Dr. J. S. Reid for his learned and acute suggestions, which have so often thrown light on passages of difficulty. And I have to recognise gratefully the kindness of Mr. E. Maunde Thompson in facilitating the preparation of a facsimile of the important Harleian MS.

A. S. W.

MANCHESTER,
March, 1892.

M. TULLI CICERONIS

DE ORATORE

AD QUINTUM FRATREM LIBRI TRES.

LIBER TERTIUS.

INSTITUENTI mihi, Quinte frater, eum sermonem referre et 1
mandare huic tertio libro, quem post Antoni disputationem 1
Crassus habuisset, acerba sane recordatio veterem animi curam
molestiamque renovavit. Nam illud immortalitate dignum
ingenium, illa humanitas, illa virtus L. Crassi morte exstincta
subita est vix diebus decem post eum diem, qui hoc et superiore
libro continetur. Ut enim Romam rediit extremo ludorum 2
scaenicorum die, vehementer commotus oratione ea, quae fere-

§§ 1–8. *Cicero relates the circumstances of the untimely death of Crassus, which had been recalled to his mind as he recorded the final discourse of the orator, which had preceded it by only ten days.*

1. **referre**, 'to record,' as often with *in litteras*, *in tabulas*, etc.; further defined by **mandare huic libro**, not 'to recall to mind,' a usage which seems to be confined to poetry. Cp. § 9.

2. **Antoni** (*sic codd. mut.*): the discourse of Antonius had taken up the whole of Book II, except the section dealing with wit, which had been assigned to Caesar (§§ 217–287).

3. **habuisset**: subj. as denoting part of the thought in the mind of Cicero. The plupf. naturally follows **renovavit**, according to Cicero's usual practice, although the present perfect might have been expected in English rather than a past indefinite. Of course **instituenti** may be taken as a past imperfect participle, 'when I was commencing,' etc.

acerba sane: a favourite position of *sane* in Cic.; cp. Lael. 20. 71 'odiosum sane genus hominum:' ib. 9. 29; 17. 62.

curam = 'grief.'

6. **subita** gains emphasis by being separated from **morte** by the intervening word.

vix diebus decem. The meeting of the Senate was on Sept. 13th. Crassus died on the 19th: hence the discussions of this and the preceding book probably took place on the 10th. The **ludi Romani** at this time lasted from the 4th to the 12th of September; but the *Marmor Maffeianum* (cp. Merkel on Ovid's Fasti, p. xiv) and other Calendars mention *Ludi Romani in Circo* as held also on Sept. 15th to 19th: hence they are commonly said to have lasted from Sept. 4th to Sept. 19th. The Ides of September is marked as NP, i. e., according to Mommsen's probable explanation, a *dies feriatus*, a day on which no meeting of the people could be held; but this is after the time of Tiberius, when the Senate declared it such (Tac. Annal. ii. 32). On the 14th there was an *Equorum probatio*, about which nothing definite is known. Mommsen (C. I. L. i. 401) thinks that the 15th was the *dies primarius*, and that the 4th was the day added when the duration of the games was extended from fifteen to sixteen days. Cp. Marquardt, vi. p. 559.

batur habita esse in contione a Philippo, quem dixisse constabat videndum sibi esse aliud consilium; illo senatu se rem publicam gerere non posse, mane Idibus Septembribus et ille et senatus frequens vocatu Drusi in curiam venit; ibi cum Drusus multa de Philippo questus esset, rettulit ad senatum de illo ipso, quod in eum ordinem consul tam graviter in contione esset invectus.

3 Hic, ut saepe inter homines sapientissimos constare vidi, quamquam hoc Crasso, cum aliquid adcuratius dixisset, semper fere contigisset, ut numquam dixisse melius putaretur, tamen omnium

3. *Septembr. is* (sc. Crassus) Fr.

1. **in contione**: cp. Introd. p. 5; i. 7, 24. This meeting was doubtless held just before the *ludi Romani* began.

constabat: Crassus may have been in Rome at the time, but naturally was not present at the *contio*: hence this language must have been reported by some who had heard it. It is however also possible that he may have left a day or two before the actual commencement of the *ludi Romani*.

2. **videndum**, 'he must provide:' cp. Cic. ad Att. v. 1. 3 'antecesserat Statius ut prandium nobis videret:' xiv. 21. 4 'talaria videamus:' Tusc. Disp. iii. 19, 46 'aliquid videamus et cibi.' Hence Dr. Munro reads in Hor. Carm. i. 20. 9–10 'Caecubum et praelo domitam Caleno tu vides uvam,' comparing Ter. Haut. 459 'aliud lenius sodes vide' (Journ. Phil. iii. 351).

consilium, 'body of advisers,' used, not solely, but very frequently, of the Senate, especially in relation to the consuls. Cp. Cic. Phil. iv. 6. 14 'Senatum id est, orbis terrae consilium, delere gestit:' Cat. M. 6. 19 'quae (*sc. consilium, ratio, sententia*) nisi essent in senibus, non summum consilium maiores nostri appellassent senatum.' The Senate was originally the *consilium regium* (Herzog, Röm. Staatsr. i. 88, cp. p. 878), and was always the advising body of the consuls. Cp. ii. 39. 165; 82, 333. For the case of **illo senatu** cp. ii. 1. 4 'hoc populo.'

3. **mane**: a meeting of the Senate could be summoned for any time between sunrise and sunset (Gell. xiv. 7. 8), but the usual custom was to meet early. Cp. reff. in Willems' Le Sénat, ii. 147.

4. **vocatu Drusi**: a tribune had the right of convening the Senate (Mommsen, Röm. Staatsr. ii. 311): when the right was conceded s not known; the earliest instance recorded by Livy (xxii. 61) is B.C. 216; but Dionysius (x. 31) ascribes the assertion of a similar right to Icilius in B.C. 452. Mommsen considers that it was conceded after the *lex Hortensia* of B.C. 287, Willems (ii. 139) that it followed the *lex Publilia* of B.C. 339. It was at no time the regular thing for the tribunes to summon the Senate: this was done only when a tribune was acting in the popular interest, or when the Senate relied for support (as in this case) on the plebeian as against the patrician magistrates, or in an *interregnum* (cp. Mommsen, l. c. p. 314, note 3). **Vocatu** is a rare word, but not, I think, open to suspicion.

6. **consul** gains emphasis from its position, 'consul though he was': cp. pro Sest. 19. 42 'consules qui duces publici consilii esse deberent,' and i. 7, 24.

7. **Hic**, 'on this occasion:' cp. pro Sest. 5. 12 'hic ego quid praedicem?' We often find *hic cum, hic tum* combined.

vidi, 'I have known,' i. 22. 104.

quamquam . . . contigisset: quamquam is *never* followed by a subjunctive in Cicero, except when the sentence expresses reported thought or speech, or some hypothetical notion is implied (cp. ii. 1. 1, note). Here the subjunctive is evidently due to **esse iudicatum**, which is used by a common anacolouthon as if *ut* had not preceded **constare vidi**: cp. Cic. de Off. i. 7. 22 'quoniam . . . ut placet Stoicis, quae in terris gignantur ad usum hominum omnia creari, homines autem hominum causa esse generatos . . . in hoc naturam debemus ducem sequi': Soph. Trach. 1238 ἀνὴρ ὅδ' ὡς ἔοικεν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν: de Rep. i. 37. 58 'si ut Graeci dicunt, omnes aut Graios aut barbaros esse, vereor,' etc.

8. **adcuratius**, 'with especial preparation:' cp. Cic. ad Att. iv. 2. 2 'acta res est accurate a nobis,' and i. 38 note.

consensu sic esse tum iudicatum ceteros a Crasso semper omnis, illo autem die etiam ipsum a se superatum. Deploravit enim casum atque orbitatem senatus, cuius ordinis a consule, qui quasi parens bonus aut tutor fidelis esse deberet, tamquam ab aliquo nefario praedone diriperetur patrimonium dignitatis; neque vero esse mirandum, si, cum suis consiliis rem publicam profligasset, consilium senatus a re publica repudiaret. Hic cum homini et 4
vehementi et diserto et in primis forti ad resistendum Philippo quasi quasdam verborum faces admovisset, non tulit ille et graviter exarsit pignoribusque ablatis Crassum instituit coërcere. Quo quidem ipso in loco multa a Crasso divinitus dicta *esse* ferebantur, cum sibi illum consulem esse negaret, cui senator ipse non esset. 'An tu, cum omnem auctoritatem universi ordi-

1. *iudicatum*: sic *M*: legebatur *iudicatum audivi.* 2. *deploravit*: *deploratum M.* 4. *tamquam*: *tam A.* 8. *Philippo* incl. K. 10. *pignoribusque allatis A H*: *illatis Z.* 11. *quod M.* *dicta efferebantur* ω: *dicta esse ferebantur* post Halmium S: *dicta ferebantur* K.

1. **ceteros a Crasso**, etc., best rendered actively: 'that Crassus had always surpassed all others,' etc.

3. **atque orbitatem**: the misfortune of the Senate really amounted to a bereavement.

5. **patrimonium dignitatis**, 'inherited dignity': the two words forming one conception can take another genitive **ordinis** without awkwardness.

6. **consiliis .. consilium**, repeated in a different sense, as (conversely) in Cic. Cat. 6. 19, quoted above. Cp. ii. 165 (note). Similarly **rem publicam** is 'the State,' **a re publica** 'the direction of public business.' It would however be quite possible to take *consilium* as 'advice,' a view which perhaps suits better **repudiaret**.

profligasset, not quite 'ruined,' as the dictt., but 'struck a heavy blow at': cp. *profligare bellum*, 'to break the back of a war.'

8. **Philippo**: a proper name in apposition not seldom follows: § 87; i. 4. 13.

9. **quasi quasdam verborum faces**, 'his fiery eloquence,' ii. 51. 205. It is better not to apologise for a metaphor in English.

10. **pignoribusque ablatis**: Gellius, xiv. 7. 10, says of Varro 'praeter haec de pignore quoque capiendo disserit, deque multa dicenda senatori, qui, cum in senatum venire deberet, non adesset.' We have instances of neglect to attend punished by the *pignoris capio* in Cic. Phil. i. 5. 12, and Liv. iii. 38. It was also used as a means of enforcing obedience by any magistrate whose commands were slighted, e.g. Liv. xxxvii. 51. 4, xliii. 16. 5 (by censors); Suet. Jul. 17 (by Caesar, when praetor; cp. Plin. Ep. iv. 29). But this seems to be the only instance in which it was employed or threatened for the use of language in debate. Cp. Mommsen, Röm. Staatsr. i². 152. As a rule the *pignora* were destroyed (*caesa*); sometimes they were only held as security for the payment of a fine (*multa*). Sorof's notion that the *pignora* were originally sheep is but a conjecture.

dicta *esse* **ferebantur**, the reading of Sorof (after Halm), seems a necessary correction (cp. i. 7. 28): *efferebantur*, the reading of the MSS, retained by Pid., will not do with *quo in loco*, which requires that *dicta* should be equivalent to an infinitive, not to a substantive; and Kayser's *ferebantur* hardly removes the difficulty: it at all events requires us to understand *esse*.

12. **cum .. negaret**, 'declaring that he held him to be no consul,' etc. Cp. Val. Max. vi. 2. 2 'L. vero Philippus consul .. alio sibi senatu opus esse dixit, tantumque a poenitentia dicti afuit, ut etiam L. Crasso, summae dignitatis atque eloquentiae viro, id in curia graviter ferenti manum inici iuberet. Ille reiecto lictore, 'non es' inquit 'mihi, Philippe, consul, quia ne ego quidem tibi senator sum.' Cp. Quintil. viii. 3. 89; xi. 1. 37.

nis pro pignore putaris eamque in conspectu populi Romani
concideris, me his existimas pignoribus terreri? Non tibi illa
sunt caedenda, si L. Crassum vis coërcere: haec tibi est inci-
denda lingua, qua vel evolsa spiritu ipso libidinem tuam libertas
2 mea refutabit.' Permulta tum vehementissima contentione
5 animi, ingenii, virium ab eo dicta esse constabat sententiamque
eam, quam senatus frequens secutus est ornatissimis et gravissi-
mis verbis, ut populo Romano satis fieret, numquam senatus
neque consilium rei publicae neque fidem defuisse ab eo dictam
et eundem, id quod in auctoritatibus perscriptis exstat, scribendo
6 adfuisse. Illa tamquam cycnea fuit divini hominis vox et oratio,

3. *incidenda AE*, etc. *excidenda* KP. 10. *perscriptis*, *MS*: *praescriptis*, KPs (Lagg. 4. 32).

1. **pro pignore**, as a seized article, which you may destroy at your pleasure.

2. **concidere** is often used by Cicero with a personal object = 'crush.'

3. **L. Crassum**: Ellendt has shown that the praenomen, which is found here in all the best MSS., could not be omitted in a case where the name is used with a certain dignity, whether by the speaker of himself, as here, or of some one else, as in Orat. 41. 140 'me M. Bruto (*a man like Brutus*) negare roganti noluisse.'

incidenda, the reading of the best MSS., is more likely to be genuine than the later *excidenda*, which looks like a correction. Adler and Ham. read *concidenda*: but there is no reason why this should have been altered, if genuine.

4. **qua vel evolsa**, 'and if this be even torn away,' not merely mutilated by cutting: *incidere* may however be used of complete severance: e.g. Verg. Aen. iii. 667 'funem incidere:' cp. in Cat. iii. 5. 10 'linum incidimus.'

7. **secutus est**, 'adopted,' a technical term in this sense, often used by Cicero in his speeches: e.g. de Dom. 4. 10 'quam (sententiam) senatus frequens . . . secutus est:' pro Mil. 15. 39 'cuius sententiam senatus omnis de salute mea gravissimam et ornatissimam secutus est.'

9. **consilium**, here 'advice.'

10. **in auctoritatibus perscriptis**: this is the reading of the best MSS. and may be defended. A resolution of the senate, which was vetoed by a tribune or a superior magistrate, was not called a *senatus consultum*, but a *senatus auctoritas*. It had no legal force; but it was usual that it should be recorded, with a view that it might be again brought before the senate and the people, probably in the hope that the veto might be removed. Cp. Cic. ad Fam. viii. 8. 6 'si quis huic s. c. intercessisset, senatui placere auctoritatem perscribi et de ea re ad senatum populumque referri.' Hence, if this reading be accepted, we must suppose that the resolution of Crassus was vetoed, and that it was passed a second or even a third time, and each time recorded. The reading *praescriptis* points to a different explanation. When a *senatus consultum* was drawn up, it was usual to prefix to it the names of the senators *qui scribendo adfuerunt*, i.e. who were responsible for the correct minuting of the resolution: these would naturally be those who had taken the most active part in supporting it. It is commonly said that the prefixing of the names (*praescriptio*, ad Fam. v. 2. 4) was called *praescribere auctoritates* (cp. L. & S. s. v.); but for this use of the term *auctoritates* I can find no authority but this passage (in the inferior MSS.) and ad Fam. viii. 8. 5, where *praescriptae* rests only on the conjecture of Manutius, and is not admitted by Baiter or Wesenberg. Hence it has really no support. There is some force too in Sorof's remark that **id quod exstat** points rather to a statement than to the mere occurrence of a name. But the difficulty still remains to see how Crassus could have been present when the resolution was brought forward and vetoed a second or a third time. Hence Dr. Reid would reject *id . . exstat* as a marginal note.

11. **cycnea**: the numerous references to the swan's song before death are gathered in Dr. Geddes' edition of Plato's Phaedo, note O: the editor there points out that

quam quasi exspectantes post eius interitum veniebamus in curiam, ut vestigium illud ipsum, in quo ille postremum institisset, contueremur: namque tum latus ei dicenti condoluisse sudoremque multum consecutum esse audiebamus; ex quo cum cohorruisset, cum febri domum rediit dieque septimo lateris dolore consumptus est. O fallacem hominum spem fragilemque 7
fortunam et inanis nostras contentiones, quae medio in spatio saepe franguntur et corruunt aut ante in ipso cursu obruuntur, quam portum conspicere potuerunt! Nam quamdiu Crassi fuit ambitionis labore vita districta, tamdiu privatis magis officiis et ingenii laude floruit quam fructu amplitudinis aut rei publicae dignitate; qui autem annus ei primus ab honorum perfunctione

2. *ipse M*: *ille L* edd. 3. [*dicenti con*] Fr. om. *M*. 7. *mediocri M* Fr.

in Homer (Il. ii. 460), Hesiod (Scut. Herc. 316 *οἱ δὲ κατ' αὐτὸν κύκνοι ἀερσιπόται μεγάλ' ἤπυον*) swans are represented as singing without any reference to death, a notion which is found as late as Aristophanes (Av. 776) and Callimachus (Hymn. Apoll. *ὁ δὲ κύκνος ἐν ἠέρι καλὸν ἀείδει*: cp. Hymn. Del. 249); and that the earliest connexion of the swan's song with death appears in Aesch. Ag. 1444. Even Plato says *ἐπειδὰν αἴσθωνται ὅτι δεῖ αὐτοὺς ἀποθανεῖν, ᾄδοντες καὶ ἐν τῷ πρόσθεν χρόνῳ, τότε δὴ πλεῖστα καὶ μάλιστα ᾄδουσι*. It is difficult to say what may have been the origin of the notion that the swan sang only or most clearly and tunefully before death, a notion which, though accepted by some modern naturalists, is with more reason entirely rejected by others. Dr. Geddes' suggestion, that it may have arisen from the fancy that poets as they grew old and white-headed were turning into swans, seems untenable; it is more likely that the fable of the swan's dying song gave rise to the notion of the transformation of the poets than *vice versâ*. Although the common swan has no note, the *cycnus musicus* has a cry 'like the notes of a violin' (Mrs. Somerville, quoted by Paley on Aesch. Ag. l. c.); and there is good evidence that this bird, though now more common in northern latitudes, has been heard in Asia Minor (cp. Ernesti on Callimachus, l. c.).

1. **veniebamus**: Cicero at this time was in his sixteenth year. The sons of senators were accustomed to accompany their fathers into the senate-house; and Cicero may have been taken there by some friend of his father's, though the latter was never a senator himself. Cicero himself did not frequent the Forum until after the death of Crassus: Brut. 88. 303.

2. **vestigium**, 'the spot;' it cannot here be 'trace,' as L. & S. translate: but cp. Caes. B. G. iv. 2 'eodem remanere vestigio.'

4. **ex quo**, 'after which.'

5. **cum febri**, 'in a fever:' ad Att. vii. 9. 1 'te Romam venisse . . . cum febri.'

lateris dolore, 'pleurisy:' cf. Cels. ii. 1 'aquilo tussim movet...horrores excitat, item dolores lateris et pectoris:' iv. 13 (de laterum doloribus) 'oriturque acutus morbus, qui *πλευριτικός* a Graecis nominatur:' Juv. xiii. 229 'lateris vigili cum febre dolorem.'

7. **medio**, in an unusual position for the sake of emphasis: cp. i. 34. 157 'medium in agmen.' The metaphor in **franguntur** and **corruunt** is derived from chariots in the race-course: in **obruuntur** from ships at sea. Hence Ell. is right in restoring **aut**, 'or, we may say,' from good MSS. for the old reading *et*.

10. **districta**: cp. de Imp. Pomp. 4. 9 'ancipiti contentione districti,' where, as here, the inferior MSS. have *distracti*: 'utrumque cum per se bonum sit, ex codicum fide pendendum erit,' Ell.

privatis officiis: i.e. the assistance which he rendered to his fellow-citizens in the law-courts.

11. **rei publicae dignitate**: 'the eminence derived from his services to his country.'

12. **primus ab honorum perfunctione**, 'the first after he had held all the higher magistracies.' Crassus was censor in B. C. 92.

aditum omnium concessu ad summam auctoritatem dabat, is eius
8 omnem spem atque omnia vitae consilia morte pervertit. Fuit hoc luctuosum suis, acerbum patriae, grave bonis omnibus; sed ei tamen rem publicam casus secuti sunt, ut mihi non erepta L. Crasso a dis immortalibus vita, sed donata mors esse videatur. Non vidit flagrantem bello Italiam, non ardentem invidia senatum, non sceleris nefarii principes civitatis reos, non luctum filiae, non exsilium generi, non acerbissimam C. Mari fugam, non illam post reditum eius caedem omnium crudelissimam, non denique in omni genere deformatam eam civitatem, in qua ipse florentis-
3 sima multum omnibus [gloria] praestitisset. Et quoniam attigi
9 cogitatione vim varietatemque fortunae, non vagabitur oratio mea longius atque eis fere ipsis definietur viris, qui hoc sermone, quem referre suscepimus, continentur. Quis enim non iure beatam L. Crassi mortem illam, quae est a multis saepe defleta, dixerit, cum horum ipsorum sit, qui tum cum illo postremum

4. *rempublicam MS*: *reipublicae* KP. 11. *gloria*: om. *M*[1]; incl. K Fr. 16. *qui tum cum illo* PS *s*: *qui tum illo M*: *qui [tum] cum illo* K.

1. **omnium concessu**, 'by general consent.'

is eius, pronouns attracted to each other, as so commonly in Cicero.

3. **acerbum** probably retains something of the force which it regularly has in connexion with *mors*: 'an untimely grief.' Cp. Mayor on Juv. xi. 44 'funus acerbum.'

4. **rem publicam**, rightly restored by Sorof from the best MSS. for *reipublicae*: cf. de Fin. i. 10. 32 'consequuntur magni dolores eos qui,' etc.: Tusc. Disp. ii. 12. 28 'quis igitur Epicurum sequitur dolor?'

6. **bello**: the Social War broke out the next year, and in its course it is said that no less than 300,000 Romans and Italians fell.

ardentem invidia senatum: Cicero probably refers to the outburst of popular fury, which, fanned by the *equites*, led to the proposal of a special commission of high treason by the tribune Q. Varius, and to the prosecution of the best of the optimates like Scaurus and Cotta. Cf. Mommsen, iii. p. 236.

7. **sceleris nefarii**, i.e. high treason in supporting the allies.

filiae, i.e. Licinia, the wife of P. Cornelius Scipio Nasica (Brut. 58. 211): Nasica was doubtless one of the victims of the Varian prosecutions, but we do not know this from any other source than the reference in the text.

8. **fugam**: Mommsen, iii. 266: **caedem**, ib. 322.

10. **genere**, 'respect,' i. 13, 58.

11. **praestitisset**: the subjunctive seems due to a notion of quality attaching to the relative: 'a state such that in its time of greatest prosperity he himself,' etc. If we took *praestitisset* as 'he would have surpassed' (Roby, § 1682), it would be hard to see why **florentissima** is used rather than *florente*.

§§ 9–10. *The fate of other characters in the dialogue was enough to deter from politics, but as Cicero can no longer choose his career, he will solace himself by endeavouring to give a faithful picture of the great men of an earlier generation.*

attigi cogitatione, 'I have been led to reflect upon.'

13. **atque**: we should use 'but' in a case like this.

definietur, 'shall be restricted to:' cp. § 109.

hoc sermone continentur: the passive is rare in this sense without *in*: cp. note on i. 2. 5: Sandys on Orat. 3. 10.

16. **dixerit**, probably fut. ind., as so commonly with *aliquis*: cp. Roby, ii. p. ci ff.

fere conlocuti sunt, eventum recordatus? Tenemus enim memoria Q. Catulum, virum omni laude praestantem, cum sibi non incolumem fortunam, sed exsilium et fugam deprecaretur, esse coactum, ut vita se ipse privaret. Iam M. Antoni in eis ipsis 10
Rostris, in quibus ille rem publicam constantissime consul defenderat quaeque censor imperatoriis manubiis ornarat, positum caput illud fuit, a quo erant multorum [civium] capita servata; neque vero longe ab eo C. Iuli caput hospitis Etrusci scelere proditum cum L. Iuli fratris capite iacuit, ut ille, qui haec non vidit, et vixisse cum re publica pariter et cum illa simul exstinctus esse videatur. Neque enim propinquum suum, maximi animi virum, P. Crassum, suapte interfectum manu neque conlegae sui, pontificis maximi, sanguine simulacrum Vestae resper-

1. *conlocuti AH*: *cum locuti M*[2]. 2. *Q. Catulum* om. *AH*. 3. *exitum M* Fr. 7. *civium* om. *M*: incl. K Fr. delevit Ell. 10. *vidit* om. *M*.

3. **deprecaretur** in the less usual meaning of 'praying earnestly for': cp. ii. 201. So in Hirt. de Bell. Afric. 89. 3 'vitam sibi deprecari:' cp. pro Sest. 27 'deprecatores meae salutis.' This usage cannot be explained (as by L. & S.) of 'interceding for that which is in danger.' Catullus did not implore Marius personally, but through his friends; cp. Introd. p. 24 (note).

4. **coactum, ut**: Cicero very rarely uses *cogo* with *ut*, but cp. in Mil. 71: Acad. ii. 8; Tusc. D. i. 16.

6. **imperatoriis manubiis**: cp. Gell. xiii. 25. 26 'manubiae appellatae sunt pecunia a quaestore ex venditione praedae redacta.' He argues that there is no tautology in saying 'ex praeda, ex manubiis,' for there is a difference between the two; but he admits that some good writers did not observe the difference. Hence Cicero probably means here the *rostra* and other decorations of the pirates' ships, which Antonius had captured as praetor and proconsul. Introd. p. 14, i. 82.

positum caput. Juv. x. 121 'nec unquam sanguine causidici maduerunt rostra pusilli;' Mayor in his note has collected the instances of this, and remarks that these words of Cicero's might seem prophetic of his own fate.

7. **capita** is of course used in its wider legal sense of 'status.' Probably no one defended by Antonius was in danger of literally losing his head. In his consulship Antonius had resolutely opposed the factious schemes of Sex. Titius.

8. **C. Iuli**, sc. Strabonis: cp. Introd. p. 26, Val. Max. v. 3. 3 'quo enim nimbo, qua procella verborum impium Sextilii caput obrui meretur? quod C. Caesarem, a quo cum studiose, tum etiam feliciter gravissimi criminis reus defensor fuerat, Cinnanae proscriptionis tempore profugum, praesidium suum in fundo Tarquiniensi cladis condicione implorare, beneficii iure repetere coactum, a sacris perfidae mensae et altaribus nefandorum penatium avolsum truculento victori iugulandum tradere non exhorruit.'

9. **L. Iuli**, the author of the *lex Iulia* 'de civitate sociis danda,' consul in B.C. 90 and censor in B.C. 89.

11. **propinquum suum**, the father of the colleague of Pompeius, M. Crassus Dives. He was colleague of L. Caesar in his censorship, and had been consul in B.C. 97. Cicero's language about him in pro Sest. 21, 48 explains 'maximi animi virum'—'fortissimum virum, ne videret victorem vivus inimicum, eadem sibi manu vitam exhausisse, qua mortem saepe hostibus obtulisset.' Appian, however (i. 72), says *Κράσσος δὲ μετὰ τοῦ παιδὸς διωκόμενος τὸν μὲν υἱὸν ἔφθασε προανελεῖν, αὐτὸς δὲ ὑπὸ τῶν διωκόντων ἐπανῃρέθη.*

12. **collegae sui**, Q. Mucius P.F. Scaevola, the pontifex maximus, colleague of Crassus in all his offices, except the tribunate and the censorship (Brut. 43, 161; cp. i. 39. 180); he was murdered in B.C. 82 by L. Junius

sum esse vidit; cui maerori, qua mente ille in patriam fuit, etiam C. Carbonis, inimicissimi hominis, eodem illo die mors fuisset
11 nefaria; non vidit eorum ipsorum, qui tum adulescentes Crasso se dicarant, horribilis miserosque casus; ex quibus Cotta, quem ille florentem reliquerat, paucis diebus post mortem Crassi depulsus per invidiam tribunatu non multis ab eo tempore mensibus eiectus est e civitate; Sulpicius autem, qui in eadem invidiae flamma fuisset, quibuscum privatus coniunctissime vixerat, hos

4. *Cotta M*: *C. Cotta* ς P. 8. *vixerat* om. *M*.

Damasippus the praetor before the statue of Vesta, which stood in the vestibule of the famous temple of Vesta (Burn's Rom. p. 102 ff.). Cp. de Nat. D. iii. 32, 80 with Mayor's note. This eminent lawyer (Roby's Digest. p. cv) must be carefully distinguished from his cousin Q. Mucius P. F. Scaevola, the augur, who takes part in Book I: cp. Introd. p. 21, note.

1. **maerori**, as in § 12: Roby, ii. p. l *a*, quotes only two other instances of this predicative use, neither from Cicero: *dolori* is much more common.

2. **C. Carbonis**, the son of the consul of B.C. 120, successfully prosecuted by Crassus in B.C. 119 (Introd. p. 8). Cicero (ad Fam. ix. 21. 3) says of him 'praeter hunc C. Carbonem, quem Damasippus occidit, civis e re publica Carbonum nemo fuit:' *e re publica* is with Cicero equivalent to an optimate; hence this Carbo seems to have adhered to the party of the oligarchy, to which his father had deserted, and probably incurred the enmity of the liberal-minded Crassus by the proverbial bitterness of a renegade, as well as by inheritance. He had expressed approval of the murder of Drusus (Cic. Orat. 63. 213). Cicero criticises his oratory in Brut. 221. He must be carefully distinguished from his cousin Cn. Papirius M. F. Carbo, the Marian leader, and also from C. Carbo, the brother of the latter. The last-named is omitted in Orelli's Onomasticon and in the Dict. Biog., but cp. Mommsen, iii. 342. It was he who finally reduced Volaterrae after its long resistance to Sulla (Liv. Epit. 89, Strabo, v. 2. 6). Translate—'and with his patriotic feelings, even the shocking death of his bitter enemy, Caius Carbo, on that same day would have caused him grief.' The phrase **eodem illo die** serves as a kind of adjective to **mors**: cp. ii. 20 (note).

5. **florentem**, not, as Sorof, 'in the prime of life,' but 'in full prosperity.'

depulsus tribunatu, 'failing in his candidature for the tribuneship': cp. i. 7. 25. It is a very bad mistake to translate, as Calvert does, 'expelled from his tribuneship:' cp. Liv. iii. 35. 9 'deiectisque honore per coitionem duobus Quinctiis;' pro Mur. 36, 76 'praetura deiectus,' and so very often in Cicero and Livy. *depellere* is perhaps only used here in this sense (cp. however Tac. Ann. iii. 32 'Asiae sorte depellendum'), but the facts of the case leave no doubt as to the meaning.

6. **per invidiam**: Kühner explains 'by the hatred of the people;' but Cotta's failure was due rather to the animosity of the *equites*, who at this time were the bitter opponents of the aristocratic party of reform to which Cotta belonged. He was prosecuted under the commission of Varius before the equestrian jury-courts, when L. Aelius wrote a speech for him to deliver in his own defence (Brut. 205), and was sent into exile (Mommsen, iii. 237) by that 'scourge of the moderate party' (ib. 247). [The action of his brother, L. Aurelius Cotta, as to the *iudicia* in B.C. 70 has been ascribed in the Introd. p. 21 to C. Cotta by an error: C. Cotta was dead before this time. He had carried a law *de iudiciis privatis* (Cic. p. Corn. i. p. 19 M.), but we know nothing of its provisions.]

7. **qui . . . fuisset**, 'although he had been exposed to the same furious hatred.'

8. **quibuscum . . . vixerat**, the aristocratic party generally, and especially Q. Pompeius Rufus, the consul of B.C. 88: cp. Lael. 1. 2 'meministi enim profecto, Attice, . . . cum is [Sulpicius] tr. pl. capitali odio a Q. Pompeio, qui tum erat consul, dissideret, quo cum coniunctissime et amantissime vixerat, quanta esset hominum vel admiratio vel querella.' There is also a reference to his strenuous opposition to the illegal canvass of his friend C. Julius Caesar, the man who takes part in this dialogue, for the consulship (Introd. p. 18,

in tribunatu spoliare instituit omni dignitate; cui quidem ad summam gloriam eloquentiae efflorescenti ferro erepta vita est et poena temeritatis non sine magno rei publicae malo constituta.
Ego vero te, Crasse, cum vitae flore tum mortis opportunitate 12
divino consilio et ornatum et exstinctum esse arbitror; nam tibi aut pro virtute animi constantiaque tua civilis ferri subeunda fuit crudelitas aut, si qua te fortuna ab atrocitate mortis vindicasset, eadem esse te funerum patriae spectatorem coëgisset; neque solum tibi improborum dominatus, sed etiam propter admixtam civium caedem bonorum victoria maerori fuisset.
Mihi quidem, Quinte frater, et eorum casus, de quibus ante dixi, **4**
et ea, quae nosmet ipsi ob amorem in rem publicam incredibilem 13
et singularem pertulimus ac sensimus, cogitanti sententia saepe tua vera ac sapiens videri solet, qui propter tot tantos tam praecipitisque casus clarissimorum hominum atque optimorum

5. *ornatum M* KS: *ortum* Pr. 12. *incredibilem et singularem ω* PS: *incredibilia et singularia* Bakium secutus K.

Mommsen, iii. 260): Cicero (Brut. 226) admits that he had right (*vera causa*) on his side.

2. **efflorescenti**, etc.: 'when he was developing into an orator of the highest distinction.'

3. **non sine magno malo.** The proscription and murder of Sulpicius was 'the first military intervention in civil feuds' (Mommsen, iii. 265).

4. **Ego vero**, etc. 'For my own part, Crassus, I hold that the hand of providence was shown alike in the prosperous life which was granted you, and in the timely death which carried you off.'

6. **pro virtute animi**, 'with your courageous and resolute spirit.'

7. **vindicare**, explained by Corssen (ii. 272) as 'to express a longing' (root *ven* as in *Venus*, *venia*), hence 'to claim:' by Wharton (Etym. Latin.) 'to name a price' (*vēnum*); Schöll, XII Tab. p. 91 defends the derivation from *vim*; here 'to rescue.'

8. **funerum patriae**, 'the fatal blows struck at your country.' The phrase is used, because the loss of each eminent citizen is regarded as fatal to the welfare of the state. So Cicero (de Prov. Consul. 19. 45) says that his own exile was regarded as a 'funus rei publicae.' Cp. pro Sest. 88 'illum tot iam funeribus rei p. exultantem.' Gabinius and Piso are called (de Prov. Cons. 2) 'duo rei p. paene funera;' and the phrase is used elsewhere.

9. **improborum . . . bonorum**: of course with their usual political reference, democrats and conservatives. Cp. Boot on Att. i. 13, 3, Beier on de Off. ii. 43, Grote's History, ii. 258.

12. **incredibilem et singularem**: cp. i. 38. 172, pro Sull. 27. 75 'incredibilis fuit ac singularis furor.'

13. **ac sensimus**, needlessly bracketed by Ell. and Kayser. It is not unlike Cicero's style to say that he not only endured but felt the full burden of his political reverses. [Cp. in Verr. ii. 2. 8 J. S. R.]

14. **tua . . . qui**: cp. Sall. Jug. 85 'vestra consilia accusantur, qui mihi summum honorem imposuistis,' and often (Madv. § 317 a). Quintus Cicero on principle abstained from public speaking (ii. 10), but not from political life. He was praetor in B.C. 62, governed Asia for three years, was appointed legatus by Caesar in Gaul in B.C. 55, and by his brother in Cilicia in B.C. 51. He followed the latter to the camp of Pompeius, but made his peace with Caesar after Pharsalia, and lived in retirement until he was proscribed by the triumvirs. In the interesting letter to his brother, called *Commentariolum Petitionis* (Tyrrell's Correspondence of Cicero, i. pp. 154–174) we do not find any sentiment such as that here ascribed to him.

15. **hominum . . . virorum.** Sometimes Cicero uses these two words in sharp contrast, e.g. ad Fam. v. 17, 3 'te ut hortarer

virorum me semper ab omni contentione ac dimicatione revocasti.
14 Sed quoniam haec iam neque in integro nobis esse possunt et
summi labores nostri magna compensati gloria mitigantur, pergamus ad ea solacia, quae non modo sedatis molestiis iucunda,
sed etiam haerentibus salutaria nobis esse possint, sermonemque
L. Crassi reliquum ac paene postremum memoriae prodamus,
atque ei, si nequaquam parem illius ingenio, at pro nostro
15 tamen studio meritam gratiam debitamque referamus. Neque
enim quisquam nostrum, cum libros Platonis mirabiliter scriptos
legit, in quibus omnibus fere Socrates exprimitur, non, quamquam illa scripta sunt divinitus, tamen maius quiddam de illo,
de quo scripta sunt, suspicatur; quod item nos postulamus non
a te quidem, qui nobis omnia summa tribuis, sed a ceteris, qui
haec in manus sument, maius ut quiddam de L. Crasso, quam
16 quantum a nobis exprimetur, suspicentur. Nos enim, qui ipsi
sermoni non interfuissemus et quibus C. Cotta tantummodo
locos ac sententias huius disputationis tradidisset, quo in genere

2. *possint M* (exceptis *Zγ*) KS: *possunt ς* P. 7. *si M* S: *etsi ς* KP. 15. *a nobis* om. *M*: incl. K.

esse rogaremque, ut et hominem te et virum meminisses;' ad Quint. Fr. ii. 9. 3 'virum te putabo, si Sallustii Empedoclea legeris, hominem non putabo.' Ellendt has shown in his note here that frequently the words are used with no clear difference in meaning. But more commonly, as he proves by a large collection of instances, a distinction can be drawn, *homo* being used more in connexion with gifts of nature or fortune, *vir* with qualities, especially such as come out in public life. Hence 'vir clarissimus' is far more common than 'homo clarissimus.' Cp. however pro Rosc. Am. 18, 51 'summi viri clarissimique homines' with Landgraf's note. 'Homo' is the word almost always used in connexion with *bad* qualities: e.g. pro Sest. 89 'cervices tribunus pl. privato, praestantissimus vir profligatissimo homini daret.' Hence it corresponds nearly to our 'person.' Cp. Phil. xiv. 3. 8 'optimos viros honestissimosque homines:' pro Cluent. 49, 136 'cum vir optimus et homo innocentissimus pecunia circumventus esse diceretur.' Fausset on Cluent. 28. 77 accepts Ellendt's distinction, but cp. Reid on pro Arch. 16.

2. **neque** should strictly have preceded **haec**: cp. ii. 264.

in integro, 'a matter of free choice;' his own action had already decided the question: cp. in Verr. ii. 40. 97 and 98 'cum tibi in integro tota res esset;' ad Fam. v. 20, 7 'de centurionibus . . . res est in integro.' The inferior MSS. have *integra,* which is more usual in Cicero. Cp. Krebs-Schmalz, Antib. i. p. 697, and Landgraf on Reisig, p. 160, note 396.

5. **haerentibus,** 'while they still cling to us:' Phil. ii. 26. 64 'infixus haeret animo dolor.' [*animo* is almost necessary, and in its contracted form might easily have been lost after *etiam,* J. S. R.].

7. **si** is better supported, and is much better in itself than the old reading *etsi.* Cp. Landgraf on p. Rosc. Am. 3.

10. **non** is omitted by the best MSS., but is quite necessary to the sense: 'for no one of us . . . fails to form some higher idea.'

exprimitur, § 47: ii. 90, Orat. 3: 'almost all of which give a picture of S.' Cp. Jowett's 'Introduction' to the Laws of Plato, vol. v. p. 5.

11. **illa,** i.e. the contents of the books.

12. **quod item,** anticipatory of and explained by **ut . . suspicentur**: 'and I also make this request.' Cicero jestingly implies that his brother is accustomed to regard him as perfectly successful in all his efforts.

17. **locos,** i.e. general lines of argument: cp. i. 7. 26, and i. 13. 56 (note).

orationis utrumque oratorem cognoveramus, id ipsum sumus in eorum sermone adumbrare conati: quodsi quis erit, qui ductus opinione volgi aut Antonium ieiuniorem aut Crassum pleniorem fuisse putet, quam quo modo a nobis uterque inductus est, is erit ex eis, qui aut illos non audierint aut iudicare non possint; nam fuit uterque, ut exposui antea, cum studio atque ingenio et doctrina praestans omnibus, tum in suo genere perfectus, ut neque in Antonio deesset hic ornatus orationis neque in Crasso redundaret.

Ut igitur ante meridiem discesserunt paululumque requie- **5**
runt, in primis hoc a se Cotta animadversum esse dicebat, omne 17
illud tempus meridianum Crassum in acerrima atque attentissima cogitatione posuisse seseque, qui voltum eius, cum ei dicendum esset, obtutumque oculorum in cogitando probe nosset atque in maximis causis saepe vidisset, tum dedita opera quiescentibus aliis in eam exedram venisse, in qua Crassus posito lectulo recubuisset, cumque eum defixum in cogitatione esse sensisset, statim recessisse atque in eo silentio duas horas fere esse consumptas. Deinde cum omnes inclinato iam in posmeridianum tempus die venissent ad Crassum, 'quid est, Crasse,'

9. *paululumque requierunt*: om. *M*: 'et sane dubia res est an non sequendi videantur,' Ell.

1. **cognoveramus**: Cicero had heard both orators; but he was too young at the time to form a critical and independent judgment upon them: hence his conception of their style was due to the opinions of the educated circle in which he was brought up. In the case of Crassus, but not of Antonius, there were also written speeches to study. We should have expected some verb expressed with 'utrumque oratorem.' Cp. ii. 6. 25; Lael. 64; de Leg. iii. 5.

5. **audierint**: the best MSS. have *audierit* and *possit*, which Madvig on de Fin. ii. 13. 39 seems to think a looseness of expression due to Cicero himself. No recent editor except Friedrich has ventured to print it so.

§§ 17–18. *The dialogue is resumed after the noon-tide siesta.*

13. **obtutumque oculorum**, 'how his eyes were fixed.'

14. **dedita opera**, 'intentionally,' ad Att. x. 3 'ut haec igitur scirem, dedita opera has ad te litteras misi:' 'opera dedita,' in § 193.

15. **exedram**, not, as L. and S. 'a hall furnished with seats,' but a semi-circular alcove or bay in a colonnade (*porticus*). Vitruvius, v. 11, in describing the gymnasium or palaestra attached to a villa, directs that there should be in three of the colonnades surrounding the court 'exedrae spatiosae, in quibus philosophi, rhetores, reliquique qui studiis delectantur sedentes disputare possint.' Cp. Becker-Rein, Gallus, ii. 227; Gühl and Koner, pp. 112, 383. The word was, however, sometimes extended to halls opening into a court or larger hall. Cp. Overbeck's Pompeii, p. 231. The spelling varies between *exhedra* and *exedra*: the MSS. here are divided: in de Nat. Deor. i. 6, 15 it is said by Schömann that all read *exhedra*, and so Madvig in de Fin. v. 2, 4; but Cicero's own language (Orat. 42. 140) suggests that he would have preferred to drop the aspiration, which was rarely written in Greek. Cp. Schneider's Lat. Gr. i. 192.

16. **lectulo**, 'the reading-couch,' the *lecticula lucubratoria* of Suet. Aug. 78, from which the emperor would go late at night to his *lectus*. Cp. Becker, Gallus, ii. 295; Ov. Trist. i. 11. 38 'nec consuete meum lectule corpus habes'; Hor. Sat. i. 4. 133.

18. **posmeridianum**: cp. Orat. 47. 157 'posmeridianas quadrigas quam postmeri-

inquit Iulius 'imusne sessum? Etsi admonitum venimus te, non
18 flagitatum.' Tum Crassus 'an me tam impudentem esse existimatis, ut vobis hoc praesertim munus putem *me* diutius posse debere?' 'Quinam igitur' inquit 'ille locus? An in media silva placet? Est enim is maxime et opacus et frigidus.' 'Sane,' inquit Crassus 'etenim est in eo loco sedes huic nostro non importuna sermoni.' Cum placuisset idem ceteris, in silvam venitur et ibi magna cum audiendi exspectatione considitur.

19 Tum Crassus 'cum auctoritas atque amicitia vestra tum Antoni facilitas eripuit' inquit 'mihi in optima mea causa libertatem recusandi: quamquam in partienda disputatione nostra, cum sibi de eis, quae dici ab oratore oporteret, sumeret, mihi autem relinqueret, ut explicarem, quem ad modum illa ornari oporteret, ea divisit, quae seiuncta esse non possunt. Nam cum omnis ex re atque verbis constet oratio, neque verba sedem habere possunt, si rem subtraxeris, neque res lumen, si verba
20 semoveris. Ac mihi quidem veteres illi maius quiddam animo complexi plus multo etiam vidisse videntur, quam quantum

2. Hinc incipit lacuna in codicibus mutilis, excepto Lag. 32. Ultima verba deficientis Abrincensis sunt *et ne admo*, eadem Erlangensis et Lag. 36: Harleiani *inclinatio iam in*. 3. *me* addidit Lambinus: non addunt KP Fr. Ell. 4. *deberi* Pearcius. 8. *considitur*: unus Lag. 93, nullius pretii codex, quem tamen secutus est Lambinus, *considetur*.

dianas quadriiugas libentius dixerim.' The form *posm.* is quoted for that passage by Velius Longus (cp. Sandys's note) and is read here by Sorof: Ell. keeps to *postm.* of the MSS., Kayser and Pid. have *pom.* The *s* was probably silent (Corssen, i. 184), but it was etymologically required. Not so the *t*, any more than in *pomerium* or *pos tempus*. Cp. Jordan, Krit. Beitr. p. 301. Yet see Munro on Lucr. iv. 1186.

1. **imusne**, Roby, § 1461.

admonitum: so in ad Fam. ix. 8 'exspectatione promissi tui moveor ut admoneam te, non ut flagitem.'

3. **me diutius . . . debere**: the pronoun was added by Lambinus: Pearce preferred to read *deberi*: Ell. defends the MS. reading, but his examples of the subject of the infinitive being omitted are not really parallel: cp. § 147 'me licet existimes desperare ista posse perdiscere,' and i. 101 'dum mihi liceat negare posse quod non potero,' where no ambiguity could arise. Cp. Madvig, § 401; Roby, § 1346; Mayor on de Nat. Deor. i. 30. 84; Landgraf on pro Rosc. Am. § 59; Schmalz, Sprachg. des Pollio, p. 33. *Deberi* might be supported by de Leg. ii. 7, Tusc. D. ii. 67, etc.

6. **importuna**: cp. ii. 5. 20 (note).

§§ 19–24. *Crassus begins his exposition of style by pointing out that substance and form cannot really be kept distinct: just as eloquence is only one art, to whatever it may be applied.*

10. **in optima mea causa**, 'though I have an excellent case.' **quamquam**, corrective: 'yet.' It is really impossible for Crassus to discharge a task, which he has no excuse for declining.

17. **veteres**, the Eleatic philosophers, with their doctrine of the One; cp. Zeller, Pre-Socr. Phil. i. 555 ff.

18. **complexi . . . videntur**, an unintentional hexameter, as in i. 193 an iambic senarian begins the paragraph. But in neither case would the verse be noticed, if the sentence were read properly; cp. Orat. 189 'versus saepe in oratione per imprudentiam dicimus, quod vehementer est vitiosum'. In iii. 175 Cicero repeats the condemnation. Cp. Reid on Acad. i. 30. Another instance of verse in Cicero is found in Acad. ii. 122 'crassis occultate et circumfusa tenebris;' and briefer cases of dactylic rhythm are

nostrorum ingeniorum acies intueri potest, qui omnia haec, quae
supra et subter, unum esse et una vi atque [una] consensione
naturae constricta esse dixerunt; nullum est enim genus rerum,
quod aut avolsum a ceteris per se ipsum constare aut quo cetera
si careant, vim suam atque aeternitatem conservare possint.
Sed si haec maior esse ratio videtur, quam ut hominum possit 6
sensu aut cogitatione comprehendi, est etiam illa Platonis vera 21
et tibi, Catule, certe non inaudita vox, omnem doctrinam harum
ingenuarum et humanarum artium uno quodam societatis vinculo
contineri; ubi enim perspecta vis est rationis eius, qua causae
rerum atque exitus cognoscuntur, mirus quidam omnium quasi
consensus doctrinarum concentusque reperitur. Sed si hoc quo- 22
que videtur esse altius, quam ut id nos humi strati suspicere
possimus, illud certe tamen, quod amplexi sumus, quod profite-
mur, quod suscepimus, nosse et tenere debemus. Una est enim,
quod et ego hesterno die dixi et aliquot locis antemeridiano

2. [*una*] 'omittunt Lagg. omnes, nec id deterius' Ell., incl. S Fr. 16. *hesterno* KS: *hesterna* Ell. P Fr.

not uncommon. Cp. Eberhard, Lect. Tull. p. 8; Volkmann, Rhet. p. 522; Weissenborn on Livy praef. i.; Ritter on Tac. Ann. i. 1.

vidisse, often so used for 'intellegisse:' cp. de Imp. Pomp. 22. 64 'plus tum in rep. vidisse' = 'to have shown more intelligence in political affairs.'

2. **unum esse**: cp. Plat. Soph. 242 D *τὸ δὲ παρ' ἡμῖν Ἐλεατικὸν ἔθνος, ἀπὸ Ξενοφάνους τε καὶ ἔτι πρόσθεν ἀρξάμενον, ὡς ἑνὸς ὄντος τῶν πάντων καλουμένων οὕτω διεξέρχεται τοῖς μύθοις.* Cic. Acad. ii. 118 'Xenophanes unum esse omnia, neque id esse mutabile et id esse Deum.'

consensione does not apparently correspond to any philosophical term of the Eleatics, answering to the *φιλότης* of Empedocles; Cicero is doubtless thinking of the *συμπάθεια* of the Stoics: cp. de Nat. Deor. ii. 19, iii. 28 with Mayor's notes. The second **una** is omitted by the best MSS.

4. **quo si**, etc., 'which the rest can dispense with, without losing,' etc.

6. **ratio**, 'view.'

8. **Catule**: C. is throughout the recognised master of Greek learning. Introd. p. 25, Brut. 35. 152.

omnem doctrinam: Epinom. p. 992 A *δεσμὸς γὰρ πεφυκὼς πάντων τούτων εἷς ἀναφανήσεται διανοουμένοις.* Cp. p. Arch. 1. 2 'etenim omnes artes, quae ad humanitatem pertinent, habent quoddam commune vinculum, et quasi cognatione quadam inter se continentur'; in Verr. ii. 4. 41.

10. **vis ... rationis eius**, 'the range of that theory,' i. e. the grand generalisation of the unity of all things, from which the unity of studies is a corollary [J. S. R.].

12. **consensus ... concentusque**: cp. de Div. ii. 14. 34 'qua ex coniunctione naturae et quasi concentu atque consensu, quam *συμπάθειαν* Graeci appellant, convenire potest,' etc. Of course it would be a mistake to argue for the soft pronunciation of the *c* from this play upon words, any more than from *Sosia* and *socius* in Plaut. Amph. 384.

13. **suspicere**, 'raise our eyes to:' Lael. 9. 32 'nihil enim altum, nihil magnificum ac divinum suspicere possunt qui,' etc.

14. **profitemur**, i. 103.

16. **hesterno die**, e. g. i. 55 ff. The MSS. (*M* being here deficient, except Lag. 32, the reading of which is doubtful) all with one exception give *hesterna*, which Ell. retains. But in § 85 all seem to give 'hesterni et hodierni diei,' and in ii. 83 all (including *M*) have 'hesterno die.' The masc. is far more usual (cp. Roby, § 337), and the MS. evidence is not strong enough to justify us here in departing from Cicero's usage. In Sall. Jug. 68. 2 *P* has 'postera die,' but Jordan does not accept this, though Kritz prints it. There is some variation in the MSS. in Cic. Cat. ii. 6 and 12. Cp. Neue, i. 686.

aliquot locis, ii. 34. 67 etc. The stress

sermone significavit Antonius, eloquentia, quascumque in oras
23 disputationis regionesve delata est; nam sive de caeli natura
loquitur sive de terrae, sive de divina vi sive de humana, sive ex
inferiore loco sive ex aequo sive ex superiore, sive ut impellat
homines sive ut doceat sive ut deterreat sive ut concitet sive ut
reflectat sive ut incendat sive ut leniat, sive ad paucos sive ad
multos sive inter alienos sive cum suis sive secum, rivis est
diducta oratio, non fontibus, et, quocumque ingreditur, eodem
24 est instructu ornatuque comitata. Sed quoniam oppressi iam
sumus opinionibus non modo volgi, verum etiam hominum leviter
eruditorum, qui, quae complecti tota nequeunt, haec facilius
divolsa et quasi discerpta contrectant, et qui tamquam ab animo
corpus, sic a sententiis verba seiungunt, quorum sine interitu
fieri neutrum potest, non suscipiam oratione mea plus quam mihi
imponitur; tantum significabo brevi neque verborum ornatum
inveniri posse non partis expressisque sententiis, neque esse
25 ullam sententiam inlustrem sine luce verborum. Sed priusquam
illa conor attingere, quibus orationem ornari atque inluminari
putem, proponam breviter quid sentiam de universo genere di-

16. *partis* e coniect. Lambin. *partitis* ω.

is laid there on the all-embracing character of oratory. Bake needlessly rejects these words as added, 'a male sedulo annotatore' and unsuitable to a spoken discourse.

3. **ex inferiore loco**, etc., i. e. before the judges on the bench, in the senate, or from the rostra. Cp. Mommsen, Röm. St. iii. p. xiii, note. 'Ex aequo loco' is however often used simply as contrasted with 'ex superiore loco;' hence the metaphorical sense of 'de plano,' or 'e plano,' which are equivalent to 'ex aequo loco:' cp. Munro on Lucr. i. 411, with his references, and Tyrrell on ad Fam. iii. 8 (Ep. ccxxii. vol. iii. p. 90) 'multos et ex superiore loco et ex aequo sermones' = 'speeches both on and off the bench.'

7. **sive secum**, bracketed by some of the earlier editors, who did not see how a man could be eloquent in addressing himself. But Cicero is not limiting himself to forensic oratory, and he here refers to dramatic soliloquies.

rivis est diducta, i. e. the language flows in different channels, but in all cases it springs from the same sources; there is a certain zeugma in connecting 'diducta' with 'fontibus.' For *rivi* cp. Munro Journ. Phil. ix. 213; Reid on Acad. i. 8.

9. **instructu** (a rare verbal noun), 'supply' of thoughts: **ornatu** 'outfit' of words. Cp. i. 234. Reid neatly conjectures *compta*, comparing i. 284 (note).

12. **contrectant**, 'deal with,' suggesting a slight or careless handling.

16. **partis**: so most editors read since Lambinus for *partitis* of the MSS. The ideas have first to be found (cp. ii. 116), then put into a clear form, then embellished in diction. But it is going too far to say that *partitis* 'gives no sense.' It would be possible, though not so natural, to take it of the arrangement of the sequence of ideas, which might precede the more precise shaping of them. For *partitus* as passive cp. § 119 below: it is similarly used by Caesar. The metaphor in **expressis** is derived from modelling. Cp. Sandys on Orat. 3. 8: and ii. 98.

17. **priusquam conor**, Roby, § 1462.

§§ 25–37. *The different senses receive different impressions, but all may be pleasant in their way: different artists have different excellences: so there may be different styles of oratory, all admirable of their kind.*

cendi. Natura nulla est, ut mihi videtur, quae non habeat in suo genere res compluris dissimilis inter se, quae tamen consimili laude dignentur; nam et auribus multa percipimus, quae etsi nos vocibus delectant, tamen ita sunt varia saepe, ut id, quod proximum audias, iucundissimum esse videatur; et oculis conliguntur paene innumerabiles voluptates, quae nos ita capiunt, ut unum sensum *in* dissimili genere delectent; et reliquos sensus voluptates oblectant dispares, ut sit difficile iudicium excellentis maxime suavitatis. Atque hoc idem, quod est in naturis rerum, 26
transferri potest etiam ad artis; una fingendi est ars, in qua praestantes fuerunt Myro, Polyclitus, Lysippus, qui omnes inter se dissimiles fuerunt, sed ita tamen, ut neminem sui velis esse dissimilem; una est ars ratioque picturae, dissimillimique tamen inter se Zeuxis, Aglaophon, Apelles, neque eorum quis-

4. *omnia* addidit S. *numeris ac* K: codices secuti sunt Ell. P. 9. *Atque hoc* KS: *at hoc* ω P.

1. **Natura nulla,** 'nothing in nature' we should say.

3. **dignentur**: Nonius, p. 281 M, quotes this passage, with Orat. 19, 64 (where however our MSS. have *signata*), Verg. Aen. iii. 465, and two passages from Accius, for the rare use of *dignor* as a passive. Cicero has *dignanda* in Acad. i. 10. 36, and *dignati sunt* (passive) in de Inv. ii. 39. 114, but nowhere the deponent form common in poetry, e.g. Catull. lxiv. 407, Lucr. v. 52 (Munro), and later prose, perhaps first in Curtius.

4. **vocibus**: Sorof needlessly prefixes *omnia*: Kayser *numeris ac*. It is not necessary that the antithesis should be brought out prominently, the context making it sufficiently clear, although the sentence is somewhat carelessly constructed. *vocibus*, 'notes:' cp. i. 42. 117 'numeri et voces et modi,' and below, § 185 'in omnibus sonis et vocibus.'

5. **proximum,** 'last.'

conliguntur. Sorof notices that this word acts as a passive to *frui*. We have *vitia, famam, invidiam, bonum rumorem,* etc. *colligere* in Cicero.

7. **in dissimili genere**: Sorof is probably right in inserting *in*: cp. § 8, § 26, i. 13. 58, etc. 'in a different manner' or 'respect.'

9. **Atque**: *at* is not tolerable here.

10. **fingendi ars,** 'sculpture:' *sculptura* is late, and has not quite the same sense: but Cicero uses *sculpo, sculptus, exsculpo,* etc.

12. **dissimiles**: **Myro,** though a contemporary of Polyclitus (flor. B.C. 432), represented a more archaic school; cp. Brut. 18. 70, 'quis enim . . . non intellegit Canachi signa rigidiora esse, quam ut imitentur veritatem? Calamidis dura illa quidem, sed tamen molliora quam Canachi; nondum Myronis satis ad veritatem adducta, iam tamen quae non dubites pulchra dicere: pulchriora etiam Polycliti et iam plane perfecta, ut mihi quidem videri solent.' For **Polyclitus** cp. ii. 16, 70. **Lysippus,** according to Pliny xxxiv. 19 6. 65, 'statuariae arti plurimum traditur contulisse capillum exprimendo, capita minora faciendo quam antiqui, corpora graciliora siccioraque, per quae proceritas signorum maior videretur vulgoque dicebat ab illis factos quales essent homines, a se quales viderentur esse.' He was a contemporary of Alexander the Great.

Myron worked only in bronze, and was a naturalistic sculptor: hence his statues of the gods and of women had little reputation, and his fame rested mainly on a figure of a cow, and a Discobolus, of which a copy still exists (cp. Overbeck, Griech. Plast. i. 190). Polyclitus excelled in figures of ideal human beauty: Lysippus in the union of life and grace, and therefore in portraiture. Phidias, whom Cicero rated above all sculptors (ii. 17. 73), is probably omitted here, as in the Brutus, for the same reason as Cicero himself in Quintilian's survey of Roman orators (xii. 10. 10) as being *in omnibus quae in quoque laudantur eminentissimus.*

Zeuxis of Heraclea (flor. B.C. 400) was

quam est, cui quicquam in arte sua deesse videatur. Et si hoc in his quasi mutis artibus est mirandum et tamen verum, quanto admirabilius in oratione atque in lingua? Quae cum in eisdem sententiis verbisque versetur, summas habet dissimilitudines; non sic, ut alii vituperandi sint, sed ut ei, quos constet esse
27 laudandos, in dispari tamen genere laudentur. Atque id primum in poëtis cerni licet, quibus est proxima cognatio cum oratoribus: quam sunt inter sese Ennius, Pacuvius Acciusque dissimiles; quam apud Graecos Aeschylus, Sophocles, Euripides, quamquam omnibus par paene laus in dissimili scribendi genere tribuitur!
28 Aspicite nunc eos homines atque intuemini, quorum de facultate quaerimus [quid intersit inter oratorum studia atque naturas]: suavitatem Isocrates, subtilitatem Lysias, acumen Hyperides,

8. *Accius*, 'sic libri, ut solent, qui, quod sciam, ubique fere *tt* ignorant.' Ell. *quam sunt . . . tribuitur* KS, Bakium secuti: *quam sint . . . tribuantur* ω P. 12. [*quid intersit . . . naturas*] incl. KS, Bakium secuti.

distinguished for the fidelity of his representations: Pliny (xxxv. 10. 65) tells how he painted grapes with such skill that birds came to peck at them. **Aglaophon** the elder was the father of Polygnotus, and is named with him by Quintilian (xii. 10. 3) as simple in his colouring but not of interest for his antiquity alone. Ellendt thinks that his grandson the younger Aglaophon is here intended, Sorof and Piderit suppose Cicero to have meant the elder. We know but little of either; but as the elder lived when the art of painting was still very imperfect (about B.C. 500), he can hardly have deserved the language here used of him. **Apelles**, a contemporary of Alexander the Great, who would allow no one else to paint him; 'et omnes prius genitos futurosque postea superavit' (Plin. xxxv. 1. 10. 36, 79), who adds 'picturae plura solus prope quam ceteri omnes contulit.' He excelled especially in grace (χάρις): his most famous paintings were the Aphrodite Anadyomene, and the (unfinished) Aphrodite of Cos (Cic. de Off. iii. 2. 10).

3. **admirabilius**, 'astonishing.'

7. **proxima cognatio**: cp. i. 16, 70.

8. **Ennius** may be said to have been distinguished especially for elevation of tone (Quint. xi. 1. 88 'Ennium sicut sacros vetustate lucos adoremus, in quibus grandia et antiqua robora iam non tantam habent speciem quantam religionem:' Sellar, Roman Poets[2], p. 105 ff.); **Pacuvius** for his learning and finish: (Orat. 11. 36 'omnes apud hunc ornati elaboratique sunt versus:' Sellar, p. 135); **Accius** for his lofty and vigorous style (Hor. Ep. ii. 1. 56 'aufert Pacuvius docti famam senis, Accius alti:' Sellar, p. 146). The spelling *Attius* has nowhere any good MS. support in Cicero (cp. L. Müller, Lucilius, p. 320), and even Teuffel, who adopted it, admits that it gained the ascendancy only in imperial times. In Quint. v. 15. 43 A has *Accium*, though Halm prints *Attium*: Cp. note in Hor. l.c. and Teuffel-Schwabe, § 134, 1.

10. **par paene laus**: the comparative merits of Aeschylus, Sophocles, and Euripides have been made the theme for never-ending discussion ever since the production of the plays of Aristophanes, the place to be assigned to Euripides being that on which opinions are most sharply divided.

12. [**quid . . naturas**], evidently only a marginal note, which has wrongly crept into the text. Ellendt would reject **quorum de facultate quaerimus**: but the *studia* of the orators are not brought into comparison.

13. **Isocrates**, Introd. p. 30; **Lysias**, p. 35 and 44: **Hyperides**: cp. Quint. x. 1. 77 'dulcis in primis et acutus Hyperides:' **Aeschines** ib. 'Plenior Aeschines et magis fusus et grandiori similis, quo minus strictus est, carnis tamen plus habet, minus lacertorum.' **Demosthenes** ib. 76 'longe princeps Demosthenes ac paene lex orandi

sonitum Aeschines, vim Demosthenes habuit. Quis eorum non
egregius? tamen quis cuiusquam nisi sui similis? · Gravitatem
Africanus, lenitatem Laelius, asperitatem Galba, profluens quid-
dam habuit Carbo et canorum. Quis horum non princeps tem-
poribus illis fuit? et suo tamen quisque in genere princeps.
Sed quid ego vetera conquiram, cum mihi liceat uti praesentibus **8**
exemplis atque vivis? Quid iucundius auribus nostris umquam **29**
accidit huius oratione Catuli? quae est pura sic, ut Latine loqui
paene solus videatur, sic autem gravis, ut in singulari dignitate
omnis tamen adsit humanitas ac lepos. Quid multa? istum
audiens equidem sic iudicare soleo, quicquid aut addideris aut
mutaris aut detraxeris, vitiosius et deterius futurum. Quid, **30**
noster hic Caesar nonne novam quandam rationem attulit
orationis et dicendi genus induxit prope singulare? Quis um-
quam res praeter hunc tragicas paene comice, tristis remisse,

15. *tragicas paene comice*, incl. KS, Bakium secuti.

fuit; tanta vis in eo, tam densa omnia, ita quibusdam nervis intenta sunt, tam nihil otiosum, is dicendi modus, ut nec quod desit in eo nec quod redundet invenias.' There is a treatise by Dionysius of Halicarnassus still extant de Vi Demosthenis (περὶ δεινότητος Δημοσθένους). Cp. Jebb, Attic Orators, ii. 383.

2. **quis . . . similis.** Cp. Brut. 82. 285 'Quid est tam dissimile quam Demosthenes et Lysias? quam eisdem et Hyperides? quam horum omnium Aeschines?'

3. **Africanus**: cp. i. 48. 210.

Galba: i. 10. 40.

4. **Carbo**: Introd. p. 8; i. 10. 40.

5. **suo in genere**, 'only in his own line.'

6. **Sed quid ego**, a very common form of the *transitio*: cp. Tusc. Disp. i. 42. 101 (Kühner).

vetera = 'antiqua,' as in i. 1. 1. Landgraf on Rosc. Am. 17 tries to show that Cicero in his first period distinguished carefully between *vetus* in a bad sense, and *antiquus* in a good one. But he admits that afterwards he did not observe the difference. Cp. Schmidt, Synon. p. 479.

7. **vivis.** Harnecker (without comment) prints *viris*, which might be taken with *exemplis* as a kind of hendiadys. Read suggests *vivorum*, afterwards wrongly assimilated. But if there is any difficulty, it is not greater than in such a phrase as 'si valeo vivoque.'

auribus accidit seems an unparalleled construction in Cicero. Cp. Dräger, i². 404 (§ 186, 1): pro Sest. 107 'nihil tam populare ad p. R. auris accidisse;' in Vat. 4 'quod non iucundum et honorificum ad auris tuas accidat.' In the same way *incidere* seems always followed by *in*. Perhaps the dative depends mainly on *iucundius*.

8. **Catuli**: cp. ii. 28.

10. **omnis**, 'every kind of:' cp. Hor. Ep. i. 5. 2 (note).

12. **vitiosius . . futurum** seems attracted to the gender of **quicquid**, as if Cicero had said 'will make his style more faulty and inferior.' It would be easy to read *istud*, but **istum audiens** is so suitable a phrase in itself, that it is better to leave the irregularity.

13. **noster hic Caesar**, 'our friend Caesar now with us:' cp. Brut. 48. 177 'festivitate igitur et facetiis, C. Julius L. F. et superioribus et aequalibus suis omnibus praestitit, oratorque fuit minime ille quidem vehemens, sed nemo unquam urbanitate, nemo lepore, nemo suavitate conditior. Sunt eius aliquot orationes, ex quibus, sicut ex eiusdem tragoediis, lenitas eius sine nervis perspici potest.' He was distinguished as a writer of tragedy—cp. Ascon. on Cic. pro Scauro, p. 24 'idem inter primos temporis sui oratores et tragicus poeta bonus admodum habitus est: huius sunt enim tragoediae, quae inscribuntur Iuli:'—but of course there is no reference to this here, as might seem to be suggested by the quotation of the words in Sellar's Roman Poets, p. 130. Cp. ii. 98. **quandam** emphasises **novam**.

15. **paene comice**, 'in a manner almost suited to comedy.' **remisse**, 'lightly,'

severas hilare, forensis scaenica prope venustate tractavit atque
ita, ut neque iocus magnitudine rerum excluderetur nec gravitas
31 facetiis minueretur? Ecce praesentes duo prope aequales Sul-
picius et Cotta. Quid tam inter se dissimile? quid tam in
suo genere praestans? Limatus alter et subtilis, rem explicans
propriis aptisque verbis; haeret in causa semper et quid iudici
probandum sit cum acutissime vidit, omissis ceteris argumentis
in eo mentem orationemque defigit; Sulpicius autem fortissimo
quodam animi impetu, plenissima et maxima voce, summa con-
tentione corporis et dignitate motus, verborum quoque ea gravi-
tate et copia est, ut unus ad dicendum instructissimus a natura
9 esse videatur. Ad nosmet ipsos iam revertor, quoniam sic
32 fuimus semper comparati, ut hominum sermonibus quasi in ali-
quod contentionis iudicium vocaremur: quid tam dissimile quam
ego in dicendo et Antonius? cum ille is sit orator, ut nihil eo
possit esse praestantius, ego autem, quamquam memet mei
paenitet, cum hoc maxime tamen in comparatione coniungar.
Videtisne, genus hoc quod sit Antoni? Forte, vehemens, com-
motum in agendo, praemunitum et ex omni parte causae saep-
tum, acre, acutum, enucleatum, in sua quaque re commorans,

20. *sua* AH : *una* ωFr.

3. **Ecce**, ii. 94.

4. **dissimile**: Brut. 204 'nihil enim tam dissimile quam Cotta Sulpicio, et uterque aequalibus suis plurimum praestitit.' There is a natural laxity of expression in **inter se** with the singular: 'where could you find such mutual unlikeness?'

6. **haeret in causa**, 'he keeps to his case.'

8. **Sulpicius**, Introd. p. 19.

11. **a natura**: it may be doubted whether this means 'in respect of natural gifts' (cp. Brut. 43. 161 'a philosophia, a iure civili, ab historia fuisset instructior'), or 'by nature,' with an extension of the construction natural with the participle in the positive degree. In view of the adjectival character of *instructus* (cp. Neue, ii. 119) the former is perhaps the more probable.

13. **comparati** 'in such a position,' not 'matched,' as Sorof. Cp. L. & S. *comparo* (2) I. B.

14. **in contentionis iudicium**, 'to appear for comparison before a court of critics.'

16. **mei paenitet**, 'I am dissatisfied with myself:' the stereotyped translation of 'paenitet' as 'it repents' often makes nonsense: cp. Plaut. Trin. 320 'is probust quem paenitet quam probus sit et frugi bonae:' Ter. Haut. 72 'quantum hic operis fiat paenitet:' Ov. Pont. ii. 3. 14 'gratis paenitet esse probum,' and the exx. in L. & S. s. v. *C.*

18. **videtisne**, ii. 64 (note).

19. **in agendo**, 'in delivery:' cp. ii. 195.

20. **enucleatum**, 'clear, precise.' L. & S. can hardly be right in interpreting 'without ornament,' which is inconsistent with the antithesis in Orat. 9. 28 'putant enim qui horride inculteque dicat, modo id eleganter enucleateque faciat, eum solum Attice dicere,' where see Sandys' note. In Brut. 115 the word is also used as a term of praise, and 'clearly' well suits the sense 'dixit Q. Mucius enucleate ille quidem et polite ut solebat, nequaquam autem ea vi atque copia,' etc. 'Enucleare' is used in Tusc. D. v. 1. 23, Part. Or. 17. 57, etc. for 'to make clear.'

in sua quaque re, favourable to 'on every point his own case:' the reading of the MSS. was rightly rejected by Adler, as directly in contradiction to what Antonius says of himself in ii. 292.

commorans, ii. 292.

honeste cedens, acriter insequens, terrens, supplicans, summa 33 orationis varietate, nulla nostrarum aurium satietate. Nos autem, quicumque in dicendo sumus, quoniam esse aliquo in numero vobis videmur, certe tamen ab huius multum genere distamus; quod quale sit, non est meum dicere, propterea quod minime sibi quisque notus est et difficillime de se quisque sentit; sed tamen dissimilitudo intellegi potest et ex motus mei mediocritate et ex eo, quod, quibus vestigiis primum institi, in eis fere soleo perorare et quod aliquanto me maior in verbis [quam in sententiis] eligendis labor et cura torquet verentem, ne, si paulo obsoletior fuerit oratio, non digna exspectatione et silentio fuisse 34
videatur. Quodsi in nobis, qui adsumus, tantae dissimilitudines *sunt*, tam certae res cuiusque propriae et in ea varietate fere

12. *sunt* addidit Bakius: non secuti sunt P Fr.

1. **honeste cedens,** ii. 294.

3. **sumus**: Roby, § 1697. For the rare instances of the subjunctive in similar cases see note on § 192.

aliquo in numero, 'of some account,' Orat. 61. 208 (Sandys), Brut. 117. In ad Fam. i. 10 we have 'ibi esse ubi aliquo numero sis.' Ellendt in his long note brings in usages of *numero* quite unlike this.

4. **multum** gains emphasis from its position.

5. **quod,** i.e. the difference.

7. **motus mei mediocritate**: cp. Brut. 43. 158 'non multa iactatio corporis, non inclinatio vocis, nulla inambulatio, non crebra supplosio pedis.' This is not inconsistent with the description given by Antonius in ii. 188.

8. **vestigiis** (dative), literally 'on the spot on which I have first taken my stand.' In this point Crassus would have been approved by Cicero; cp. Orat. 18. 59 'rarus incessus nec ita longus: excursio moderata eaque rara:' and by Quintilian (xi. 3. 126) 'discursare vero... ineptissimum: urbaneque Flavus Verginius interrogavit de quodam ... quot milia passuum declamasset.'

[**quibus vestigiis**: it may be doubtful whether Cicero used any construction with *insistere* but *in* c. abl. (For § 176 see note ad loc.) I should now write 'in illustribus rebus insistis' in Acad. ii. 94 (as in § 107): in Verr. ii. 3. 172 'si singulis insistere velim' should be corrected to 'si *in* singulis' (cp. Orat. 207): in Cael. 41 the presence of *ingredi* makes the correction to '*in* quibus' almost certain. In the isolated passage of Caesar, B. G. ii. 27. 3 'proximi iacentibus insisterent,' *in* should similarly be inserted. J.S.R.] There seems to be no passage in Cicero which does not admit of correction by the insertion of *in* (if we retain *gratiae* in Mur. 65 we must of course read *resistito*): but as the dative is well established in poetry, it is perhaps too bold to deny it altogether to Cicero, especially as the word is not common enough to make a strong induction. In Tusc. D. i. 43 'innatis ignibus' is clearly an abl. abs.: but cp. Liv. xxxvii. 60. 2 'cui rei .. insisteret,' and xxiv. 4. 5; xxv. 33. 9 'vestigiis insistere.' Tacitus Hist. ii. 46 'insistere spei' might be regarded as a poetical construction.

9. **maior in verbis eligendis labor:** cp. Brut. 59. 215 'Crassi magis enitebat oratio:' ii. 121. Hence Crassus is selected by Cicero to discourse in this book about style. After *verbis* the MSS. give '*quam in sententiis*,' a manifest gloss, based upon a misunderstanding. The comparison is not between words and thoughts, but between Crassus and Antonius.

11. **obsoletior,** not 'obsolete,' but 'hackneyed,' 'trite.' So too in § 150, where L. & S. wrongly translate 'obsolete.' The metaphor is derived from worn and old garments, or it may be from tarnished metal, whence the common contrast with *splendor* (pro Sest. 60 'splendet per sese semper neque alienis unquam sordibus obsolescit' with Holden's note).

13. **sunt** added by Bake: it is equally awkward to supply it, or to understand 'distinguuntur' from 'distinguitur' as Adler suggests.

tam certae res cuiusque propriae, 'such definite characteristics of each.'

melius a deteriore facultate magis quam genere distinguitur atque omne laudatur, quod in suo genere perfectum est, quid censetis, si omnis, qui ubique sunt aut fuerunt oratores, amplecti voluerimus, nonne fore, ut, quot oratores, totidem paene reperiantur genera dicendi? Ex qua mea disputatione forsitan occurrat illud, si paene innumerabiles sint quasi formae figuraeque dicendi, specie dispares, genere laudabiles, non posse ea, quae inter se discrepant, eisdem praeceptis atque una institu-
35 tione formari. Quod non est ita, diligentissimeque hoc est eis, qui instituunt aliquos atque erudiunt, videndum, quo sua quemque natura maxime ferre videatur. Etenim videmus ex eodem quasi ludo [summorum in suo cuiusque genere artificum et magistrorum] exisse discipulos dissimilis inter se ac tamen laudandos, cum ad cuiusque naturam institutio doctoris adcommo-
36 daretur. Cuius est vel maxime insigne illud exemplum, ut ceteras artis omittamus, quod dicebat Isocrates doctor singularis se calcaribus in Ephoro, contra autem in Theopompo frenis uti solere: alterum enim exsultantem verborum audacia reprimebat alterum cunctantem et quasi verecundantem incitabat. Neque

1. **facultate quam genere**, 'by capacity rather than by style:' the criterion of excellence is to be found in an orator's success in his own line, not in the school to which he belongs.

2. **quid censetis..nonne fore**, 'do you not suppose that the result will be?' For the construction, cp. i. 79 (note), ii. 193 (note). It is a mistake to print a mark of interrogation after *voluerimus* with Ell. and Pid.

6. **occurrat illud**, 'the objection may suggest itself.'

formae figuraeque, 'ideal types,' ii. 98 (note): Sandys on Orat. 1. 2. *forma* and *species* are practically equivalent.

7. **genere**, 'each in its own way.'

8. **discrepant**: so the MSS.: Bake would substitute the subjunctive; but the indicative is justified even in or. obl. when the relative clause is only a periphrasis for a single idea. Cp. Madvig, § 369, obs. 1; Roby, § 1775.

10. **videndum**, etc. 'to observe the natural proclivities of his various pupils.'

12. **ludus**, the term proper for a training-school of children or of gladiators, had hardly become sufficiently usual of orators to be used always without a kind of apology, though Cicero does so use it in ii. 94 of the 'school' of Isocrates.

artificum, 'professors' of the *ars dicendi*: cp. i. 6. 23. 'Graeci dicendi artifices et doctores,' i. 32. 145. But Dr. Reid rightly regards **summorum . . magistrorum** as bearing every mark of a gloss, inconsistent with the context. If the *artifices et magistri* are taken as the teachers in the *ludus*, the plural is inexplicable; if as the pupils, we should have expected rather *oratorum*.

15. **cuius**, 'of this fact:' cp. Sandys on Orat. 18. 58.

16. **quod dicebat Isocrates**; Brut. 56, 204 'quare hoc doctoris intellegentis est videre, quo ferat natura sua quemque, et ea duce utentem sic instituere ut Isocratem in acerrimo ingenio Theopompi et lenissimo Ephori dixisse traditum est, alteri se calcaria adhibere, alteri frenos.' Cp. ad Att. vi. 1. 9; ii. 13. 57. Quintilian repeats the saying (ii. 8. 11; x. 1. 74).

18. **exsultantem**: Acad. ii. 112 'campus in quo exsultare possit oratio:' Orat. 8. 26 'in reliquis exsultavit audacius.' The metaphor is taken from a fiery horse.

19. **verecundantem**: Nonius, p. 480, quotes one instance of *verecundari* from a fragment of Cicero: cp. ii. 249; Plaut. Trin. 447 'verecundari neminem apud mensam decet.'

eos similis effecit inter se, sed tantum alteri adfinxit, de altero
limavit, ut id conformaret in utroque, quod utriusque natura
pateretur. Haec eo mihi praedicenda fuerunt, ut, si non omnia, **10**
quae proponerentur a me, ad omnium vestrum studium et ad 37
genus id, quod quisque vestrum in dicendo probaret, adhaere-
scerent, id a me genus exprimi sentiretis, quod maxime mihi ipsi
probaretur.

Ergo haec et agenda sunt ab oratore, quae explicavit An-
tonius, et dicenda quodam modo. Quinam igitur dicendi est
modus melior, nam de actione post videro, quam ut Latine, ut
plane, ut ornate, ut ad id, quodcumque agetur, apte congruenter-
que dicamus? Atque eorum quidem, quae duo prima dixi, 38
rationem non arbitror exspectari a me puri dilucidique sermonis,
neque enim conamur docere eum dicere, qui loqui nesciat; nec
sperare, qui Latine non possit, hunc ornate esse dicturum;
neque vero, qui non dicat quod intellegamus, hunc posse quod
admiremur dicere. Linquamus igitur haec, quae cognitionem
habent facilem, usum necessarium. Nam alterum traditur litteris
doctrinaque puerili, alterum adhibetur ob eam causam, ut intelle-
gatur quid quisque dicat, quod videmus ita esse necessarium, ut
tamen eo minus nihil esse possit. Sed omnis loquendi elegantia, 39

4. *proponentur* KS Bakium secuti: *proponerentur* ω P Fr.

1. **tantum,** 'only so much,' as in § 24.

5. **adhaerescerent,** 'apply to,' 'suit:' a curious, and apparently unexampled use of the word.

§§ 37–52. *Crassus lays down as the first requisite for* elocutio *pure* (Latine) *and clear language.*

8. **et agenda,** etc. An orator has to deliver the matter which he has prepared, and he has to express it in suitable language. That part of his task is mentioned last, which has to be dealt with first, in order to put it in closer connexion with the discussion. So in i. 172 'primum inertiae... post etiam impudentiae' introduces some remarks first on 'impudentia,' then on 'inertia.'

9. **quodam modo:** we might have expected *certo modo*: but cp. Brut. 40. 149 'ut dicatur a me quodam modo.' Cp. § 171.

10. **videro,** ii. 33 (note).

Latine, i. 144 (note).

13. **puri dilucidique sermonis,** an explanatory apposition to **eorum.**

14. **dicere... loqui,** 'speak... talk,' cp. Orat. 32.113 'quamquam aliud videtur esse oratio, aliud disputatio, nec idem loqui esse quod dicere... disputandi ratio et loquendi dialecticorum sit, oratorum autem dicendi et ornandi.' Eupolis, in Plut. Alc. 13, says of Alcibiades λαλεῖν ἄριστος, ἀδυνατώτατος λέγειν.

15. **sperare:** from **conamur** we must understand some such word as *audemus*: cp. i. 246, ii. 45. The construction is loose, but hardly requires correction.

17. **quae cognitionem,** etc., 'which can be learnt easily, and are indispensable:' *habere* with an abstract substantive can be used to take the place of a lacking passive, as here with *uti*. *Habere* = 'admit of.'

18. **litteris,** not, as Sorof, a hendiadys with *doctrina,* but as we see from § 48 = 'books,' though these would of course be used in elementary teaching.

20. **ita,** restrictive, i. 221, ii. 16, and often.

21. **elegantia,** 'correct choice,' not so strong as our 'elegance.' Cp. Sandys on Orat. 9. 28; ad Her. iv. 17 'elegantia est

quamquam expolitur scientia litterarum, tamen augetur legendis oratoribus et poëtis ; sunt enim illi veteres, qui ornare nondum poterant ea, quae dicebant, omnes prope praeclare locuti ; quorum sermone adsuefacti qui erunt, ne cupientes quidem poterunt loqui nisi Latine. Neque tamen erit utendum verbis eis, quibus iam consuetudo nostra non utitur, nisi quando ornandi causa parce, quod ostendam ; sed usitatis ita poterit uti, lectissimis ut utatur, is, qui in veteribus erit scriptis studiose et multum
11 volutatus. Atque, ut Latine loquamur, non solum videndum
40 est, ut et verba efferamus ea, quae nemo iure reprehendat, et ea sic et casibus et temporibus et genere et numero conservemus, ut ne quid perturbatum ac discrepans aut praeposterum sit, sed etiam lingua et spiritus et vocis sonus est ipse moderandus.
41 Nolo exprimi litteras putidius, nolo obscurari neglegentius ; nolo

quae facit ut unum quidque pure et aperte dici videatur.' Although Crassus does not think it needful to discourse systematically on the *Latine dicere*, he makes a few remarks upon the subject.

1. **expolitur**, 'is produced' or 'formed:' the word is chosen, as Sorof notes, to harmonise with *elegantia* : it implies original production here, not additional polish.

scientia litterarum : correctness is increased by the study of the orators and poets. What then are the *litterae* to which it owes its polished form? Piderit says theoretical writings upon grammar, such as those which he thinks are meant in § 38 ; but this interpretation puts some strain upon the word. Sorof more correctly takes it of the general knowledge of literature, implied in an ordinary education.

2. **illi veteres** : Brut. 74. 258 'mitto C. Laelium, P. Scipionem : aetatis illius ista fuit laus tanquam innocentiae, sic Latine loquendi—nec omnium tamen, nam illorum aequalis Caecilium et Pacuvium male locutos videmus.—Sed omnes tum fere, qui nec extra urbem hanc vixerant nec eos aliqua barbaries domestica infuscaverat, recte loquebantur.'

ornare nondum poterant : *ornatus orationis* is ascribed first to Crassus himself in ii. 28. 121.

4. **sermone** : cp. § 58 'labore adsiduo et cotidiano adsueti :' Brut. 59. 213 'suspicor . . . Curionis . . . patrio fuisse instituto puro sermone adsuefactam domum.' The abl. is usual in Cicero and Caesar, the dative appears first in Livy and is usual in Tacitus.

7. **ostendam**, § 153. Adler would read 'quod *post* ostendam.'

sed usitatis, etc., 'but while using words in current usage, he will be able to employ the choicest.'

9. **volutatus**, a strong expression : we might say 'steeped himself in.' In ad Quint. Fr. ii. 11. 4 the word is used with the names of the authors, 'ad Callisthenem et ad Philistum redeo, in quibus te video volutatum.'

10. **efferamus**, 'utter,' Orat. 223 'quae incisim aut membratim efferuntur.'

11. **casibus**, 'in respect of cases,' etc., i.e. preserve the correct construction of cases, tenses, gender, and number.

12. **perturbatum**, 'confused' by a neglect of the proper use of tenses.

discrepans, 'want of agreement,' no violation of grammatical concord.

praeposterum, 'incorrect order.' There must be (1) a good vocabulary, (2) correct syntax, (3) proper pronunciation.

14. **putidius**, 'affectedly,' of offensive precision : so § 51 ; Orat. 8. 27 'cum etiam Demosthenes exagitetur ut putidus :' Brut. 82. 284 'si quis eos, qui nec inepte dicunt nec odiose nec putide, Attice putat dicere,' etc. In de Off. i. 37. 133 Cicero says of the Catuli, 'hi optime uti lingua Latina putabantur : sonus erat dulcis, litterae neque expressae neque oppressae, ne aut obscurum esset aut putidum,' where notice that *expressae* must correspond to *putidum*, as here : hence Dr. Holden's rendering 'neither mouthed nor minced' is hardly exact : perhaps 'minced nor muttered' would be better. *expressa* may be a term of praise, as in Quint.

verba exiliter exanimata exire, nolo inflata et quasi anhelata
gravius. Nam de voce nondum ea dico, quae sunt actionis, sed
hoc, quod mihi cum sermone quasi coniunctum videtur: sunt
enim certa vitia, quae nemo est quin effugere cupiat; mollis vox
aut muliebris aut quasi extra modum absona atque absurda. Est 42
autem vitium, quod non nulli de industria consectantur: rustica
vox et agrestis quosdam delectat, quo magis antiquitatem, si ita
sonet, eorum sermo retinere videatur; ut tuus, Catule, sodalis,
L. Cotta, gaudere mihi videtur gravitate linguae sonoque vocis
agresti et illud, quod loquitur, priscum visum iri putat, si plane
fuerit rusticanum. Me autem tuus sonus et subtilitas ista de-
lectat, omitto verborum, quamquam est caput; verum id adfert
ratio, docent litterae, confirmat consuetudo et legendi et loquendi;
sed hanc dico suavitatem, quae exit ex ore; quae quidem ut
apud Graecos Atticorum, sic in Latino sermone huius est urbis
maxime propria: Athenis iam diu doctrina ipsorum Athenien- 43
sium interiit, domicilium tantum in illa urbe remanet studiorum,
quibus vacant cives, peregrini fruuntur capti quodam modo

1. *exanimata* ω: *animata* Em. K.

i. 11. 4 'imprimis vitia si qua sunt oris emendet, ut expressa sint verba, ut suis quaeque litterae sonis enuntientur:' but if the preciseness is exaggerated, it becomes a fault.

1. **exiliter exanimata exire**: the sound is doubtless intended to answer to the sense, 'to be dropped faintly with feeble breath.'

3. **sermone**, language in itself, as a means of communication, without any reference to oratory.

5. **aut muliebris**: the vulgate *ut m.* has very little authority, and *aut* was rightly restored by Ell.

extra modum, 'unmusically,' not 'abnormally' or 'extravagantly:' **quasi** apologises for the use of a term not strictly applicable to the voice in ordinary speech.

absurda, ii. 85 (note).

9. **L.** Aurelius **Cotta**, tribune in B.C. 103 (ii. 197, note), afterwards 'praetorius:' cp. Brut. 36, 137 'dicendi non ita multum laude processerat, sed de industria cum verbis tum etiam ipso sono quasi subrustico persequebatur atque imitabatur antiquitatem.' His relationship to the Cotta of this dialogue is not known.

11. **sonus**, 'tone.' **subtilitas**, ii. 28.

13. **ratio**, 'act.'

15. **huius urbis**: Brut. 46, 171 'qui est iste tandem urbanitatis color? Nescio, inquam; tantum esse quendam scio. Id tu, Brute, iam intelleges, cum in Galliam veneris: audies tu quidem etiam verba quaedam non trita Romae, sed haec mutari dediscique possunt; illud est maius, quod in vocibus nostrorum oratorum retinuit quiddam et resonat urbanius . . . Omnino sic, ut opinor, in nostris est quidam urbanorum, sicut illic Atticorum sonus.'

16. **doctrina**, 'learning.'

tantum, 'only,' is not common in Cicero: cp. Reid on Acad. ii. 74 for a solitary instance of its use with numerals; but see i. 46. 65.

18. **quibus**, of course ablative: the dative would have exactly reversed the meaning. For Athens as a place of resort for students, cp. Friedländer, Sitteng. ii. 85; Mahaffy's Greek Life and Thought, p. 375 ff.; and especially Capes' University Life in Athens. At a later date the number of resident strangers was so great as to affect the purity of the language (Philost. Vitt. Soph. ii. 1, p. 238 quoted by Friedländer, l.c.).

nomine urbis et auctoritate; tamen eruditissimos homines Asiaticos quivis Atheniensis indoctus non verbis, sed sono vocis nec tam bene quam suaviter loquendo facile superabit. Nostri minus student litteris quam Latini; tamen ex istis, quos nostis, urbanis, in quibus minimum est litterarum, nemo est quin litteratissimum togatorum omnium, Q. Valerium Soranum, lenitate
12 vocis atque ipso oris pressu et sono facile vincat. Qua re cum
44 sit quaedam certa vox Romani generis urbisque propria, in qua nihil offendi, nihil displicere, nihil animadverti possit, nihil sonare aut olere peregrinum, hanc sequamur neque solum rusticam asperitatem, sed etiam peregrinam insolentiam fugere discamus.
45 Equidem cum audio socrum meam Laeliam — facilius enim mulieres incorruptam antiquitatem conservant, quod multorum sermonis expertes ea tenent semper, quae prima didicerunt—sed eam sic audio, ut Plautum mihi aut Naevium videar audire,

2. **quivis Atheniensis**: cp. the striking story in Brut. 46. 172 'ut ego iam non mirer illud Theophrasto' (born at Lesbos) 'accidisse, quod dicitur, cum percontaretur ex anicula quadam quanti aliquid venderet, et respondisset illa atque addidisset: "hospes, non pote minoris," tulisse eum moleste se non effugere hospitis speciem, cum aetatem ageret Athenis optimeque loqueretur.'

verbis: an English 'provincial' may be quite free from provincialisms in his vocabulary, yet may be detected at once by his accent.

4. **Latini**: it has often been noticed that almost all the great Roman writers were not natives of the city of Rome.

6. **togatorum**, 'all Roman citizens' says Sorof, but the context clearly shows that all Latin-speaking people are included, as Madvig has noticed (Verf. i. 58): and at this time, before the Social War, by no means all the Latins had the franchise. Under the Empire, none but citizens were allowed to wear the toga (cp. Plin. Ep. iv. 11 'carent enim togae iure, quibus aqua et igni interdictum est,' and the comical story in Suet. Claud. 15), but this is hardly evidence for the time before the extension of the franchise to the Italians. Cp. Voigt in Rhein. Mus. xxxiii. 486 f.

Q. Valerius of Sora, near Arpinum, is mentioned along with his brother Decimus in Brut. 46. 169 as 'vicini et familiares mei, non tam in dicendo admirabiles quam docti et Graecis litteris et Latinis.'

7. **pressu**, 'distinct articulation,' expressing the full sound of each letter (cp. § 45), not, I think, as Piderit, of the position of the lips, tongue, etc., though Nonius (p. 162 M), quoting this passage, has 'pressu quasi compressione.'

8. **vox**, 'accent,' style of pronunciation.

9. **offendi**, etc., 'wherein there can be nothing to stumble over, nothing unpleasant, no scope for criticism, no note or flavour of provincialism.' It is hardly needful to suppose that the grammatical construction is unconsciously changed, and that *nihil* is an accusative of limitation after the verb, as in i. 129 'in quo aliquid offenderis;' cp. pro Mil. 36. 99 'si in me aliquid offendistis:' in that case the passive would be impersonal, as in § 100 'eo citius offenditur.' But it may be personal: 'scopulum offendis' in Sex. Rosc. 79 would justify 'scopulus offenditur.' Certainly **nihil** is nom. in the second and third place.

11. **insolentiam**, 'strangeness,' not as L. & S. 'affectedness.' Here of pronunciation, as in Brut. 82. 284 of the choice of words, as in § 50.

12. **socrum**, Introd. p. 22.

14. **sed**, resumptive, after the parenthesis, as in ii. 192, de Off. i. 105, etc. Laelia must have been born at least a quarter of a century after the death of Plautus, and about half a century after the death of Naevius.

sono ipso vocis ita recto et simplici est, ut nihil ostentationis aut
imitationis adferre videatur; ex quo sic locutum esse eius patrem
iudico, sic maiores; non aspere ut ille, quem dixi, non vaste,
non rustice, non hiulce, sed presse et aequabiliter et leniter. Qua 46
re Cotta noster, cuius tu illa lata, Sulpici, non numquam imitaris,
ut Iota litteram tollas et E plenissimum dicas, non mihi oratores
antiquos, sed messores videtur imitari.' Hic cum adrisisset ipse
Sulpicius, 'sic agam vobiscum' inquit Crassus 'ut quoniam
me loqui voluistis, aliquid de vestris vitiis audiatis.' 'Utinam quidem!' inquit ille 'id enim ipsum volumus, idque si
feceris, multa, ut arbitror, hic hodie vitia ponemus.' 'At enim 47
non sine meo periculo' Crassus inquit 'possum, Sulpici, te reprehendere, quoniam Antonius mihi te simillimum dixit sibi videri.'

1. **recto et simplici**, 'simple and unaffected.'

3. **vaste**, 'broadly, coarsely,' opposed to **presse**.

4. **hiulce**, opposed to **aequabiliter**, not 'open,' but with many gaps (hiatus), i.e. 'brokenly.' Fr.'s *leviter* is needless.

5. **illa lata**, the *verborum latitudo* of ii. 91: **noster** as the *sodalis* of Catulus. Cp. Varro, de R. R. i. 48. 2 'spica autem, quam rustici, ut acceperunt antiquitus, vocant specam, a spe videtur nominata;' ib. i. 2. 14 'a quo rustici etiam nunc quoque viam veham appellant propter vecturas et vellam non villam, quo vehunt et unde vehunt.' Cp. Quint. i. 4. 17 'quid? non e quoque .i loco fuit? ut Menerva, et leber et magester, et Diove Victore, non Diovi Victori.' Diez (Grammaire des langues romaines, i. 147) points out that the *e* which regularly replaces *ĭ* in the Romance languages (e.g. It. *bevere* = *bibere*) is historically descended from the *e* of the popular language: cp. *maestro* and *magester*: though the rule does not hold good without exceptions. Cp. Ritschl, Opusc. ii. 623, Corssen, ii. 341, Schuchardt, ii. 60ff; Roby, §§ 234, 928 *a*. Is there any other instance in which Cicero uses the *Greek* name of a letter? It looks like a copyist's alteration of I. Quintilian always writes 'i.'

11. **ponemus**, 'lay aside.' Tusc. D. iii. 66 'an est ullum tempus cui non ponendae curae et aegritudinis causa serviamus?' This use of the word is especially common of clothes, arms, etc. Seyffert discusses it well on Lael. 10. 33. Cf. Hor. Carm. iii. 2. 19, Ep. i. 16. 35, Art. Poet. 160.

At enim, 'ay, but,' § 188, not in its common force of quoting an objection, as e.g. in Acad. ii. 17. 52 (Roby, § 1623). The two distinct usages are confused in L. & S. Cp. pro Mur. 74 'at enim agit mecum austere et stoice Cato.'

12. **Crassus inquit**: cp. note on i. 149. [There is little doubt that 'Crassus' here is an intrusion. J. S. R.]

13. **mihi simillimum**. Cicero's usage as to the construction of *similis* is fully discussed by Madvig on de Fin. v. 5. 12, where the MSS. give *patri similis*. The distinction laid down by the old grammarians between the genitive of internal and the dative of external resemblance does not suit half the instances. Of living beings Cicero and the older writers almost always use the genitive, as if *similis* were a substantive. The instances of the dative in such a case are very rare: some can be easily corrected by the addition of *s*—Lambinus was almost certainly right in reading *patris similis* l. c.—others present more difficulty; e.g. here *mei* is not so slight a correction, nor *huius* for *huic* in Acad. ii. 118 (cp. Reid's note), or in de Fin. iv. 34, nor *eorum* for *iis* in de Off. ii. 8, nor *horum* for *his* in de Fin. iv. 65, nor *illius* (with Wesenberg, Em. i. p. 27) for *illi* in Tusc. D. v. 56. Hence Seyffert rightly holds that the distinction is rather that *patri similis* means 'bearing some resemblance to his father,' *patris similis*, 'an image of his father;' so that it would be almost by accident that the latter is so much more common. With things Cicero and the earlier writers use the genitive and the dative indiscriminately; later writers use the dative far more commonly: cp. however 'del-

Tum ille 'tu vero, quod monuit idem, ut ea, quae in quoque maxima essent, imitaremur; ex quo vereor ne nihil sim tui nisi supplosionem pedis imitatus et pauca quaedam verba et aliquem, si forte, motum.' 'Ergo ista,' inquit Crassus 'quae habes a me, non reprehendo, ne me ipsum inrideam—sunt autem ea multo et plura et maiora, quam dicis—quae autem sunt tua plane aut imitatione ex aliquo expressa, de his te, si qui me forte locus
13 admonuerit, commonebo. Praetereamus igitur praecepta Latine
48 loquendi quae puerilis doctrina tradit et subtilior cognitio ac ratio litterarum alit aut consuetudo sermonis cotidiani ac domestici, libri confirmant et lectio veterum oratorum et poëtarum; neque vero in illo altero diutius commoremur, ut disputemus, quibus rebus adsequi possimus, ut ea, quae dicamus, intelle-
49 gantur: Latine scilicet dicendo, verbis usitatis ac proprie demonstrantibus ea, quae significari ac declarari volemus, sine ambiguo verbo aut sermone, non nimis longa continuatione verborum, non valde productis eis, quae similitudinis causa ex aliis rebus transferuntur, non discerptis sententiis, non praeposteris temporibus, non confusis personis, non perturbato ordine. Quid multa? Tam facilis est tota res, ut mihi permirum saepe videatur, cum difficilius intellegatur, quid patronus velit dicere,

1. *tum ille, tu vero, quod monuit* Schuetzio duce H Fr. *tum ille tum quod monuit* ω. *tum ille, 'quid quod monuit* Bakium secutus S: *'tu vero,' inquit ille, 'quoniam monuit.* Lambin. 5. *sunt autem ea* KS Fr: *sunt autem mea* ω. 10. *aut* parum recte inclusit K. 11. *libri confirmant et lectio* ω. *confirmat lectio* Ern. K.

phinum similis' in Verg. Aen. v. 594: and see Munro on Lucr. iv. 1211. Hor. Sat. ii. 1. 3 is said to be the only instance of the genitive in Augustan poets.

dixit, ii. 89.

1. **tu vero**, 'yes, you can:' de Off. iii. 54 'quaero num id iniuste aut improbe fecerit. Ille vero.' *Vero* has commonly a confirmatory force; here it is rather corrective.

3. **supplosionem**, § 220, i. 230, Brut. 158 (quoted on § 33).

4. **si forte**, 'possibly,' *εἰ τύχοι* (Munro on Lucr. v. 720), not, I think, as Pid. and Sor. 'if I am fortunate.' Cp. pro Mil. 104 'hicine vir patriae natus usquam in patria morietur, aut, si forte, pro patria?': de Off. ii. 70, etc.

5. **ea**, i.e. what you have derived from me. The MS. reading *mea* would hardly express this.

7. **expressa**, 'copied,' § 15.

9. **cognitio ac ratio**, 'systematic study.'

10. **aut**, 'or else,' as in the case of women, who have no opportunity for study.

14. **proprie**, 'without any metaphor:' cp. § 149. Aristot. Rhet. iii. 2. 1 *τῶν δὲ ὀνομάτων καὶ ῥημάτων σαφῆ μὲν ποιεῖ τὰ κύρια* (the *dominantia verba* of Hor. A. P. 234, note).

16. **continuatione**, 'periodic structure.' Orat. 85 'continuationem verborum modo relaxet et dividat utaturque verbis quam usitatissimis, tralationibus quam mollissimis.'

17. **quae .. transferuntur**, 'metaphors derived:' **productis**, 'spun out.' Cp. Orat. 94 'iam cum confluxerunt plures continuae tralationes, alia plane fit oratio; itaque genus hoc Graeci appellant **ἀλληγορίαν**, nomine recte, genere melius ille (Aristoteles), qui ista omnia tralationes vocat.' Metaphors must not be so extended as to pass into allegory.

quam si ipse ille, qui patronum adhibet, de re sua diceret. Isti 50
enim, qui ad nos causas deferunt, ita nos plerumque ipsi docent,
ut non desideres planius dici; easdem res autem simulac Fufius
aut vester aequalis Pomponius agere coepit, non aeque quid
dicant, nisi admodum attendi, intellego; ita confusa est oratio,
ita perturbata, nihil ut sit primum, nihil ut secundum, tantaque
insolentia ac turba verborum, ut oratio, quae lumen adhibere
rebus debet, ea obscuritatem et tenebras adferat atque ut quo-
dam modo ipsi sibi in dicendo obstrepere videantur. Verum, si 51
placet, quoniam haec satis spero vobis quidem certe maioribus
molesta et putida videri, ad reliqua aliquanto odiosiora per-
gamus.' 'Atqui vides' inquit Antonius 'quam alias res agamus, **14**
[quam te inviti audiamus,] qui adduci possimus—de me enim
conicio—relictis ut rebus omnibus te sectemur; ita de horridis
rebus nitida, de ieiunis plena, de pervolgatis nova quaedam est
oratio tua.' 'Faciles enim,' inquit 'Antoni, partes eae fuerunt 52
duae, quas modo percucurri vel potius paene praeterii, Latine
loquendi planeque dicendi; reliquae sunt magnae, implicatae,

13. *quam te inviti audiamus* recte ut glossema eiecit Bakius: post *sectemur* addunt codices *te audiamus*, quae idem spuria esse intellexit.

3. **Fufius**, i. 179, ii. 194.

4. **Pomponius**, tribune in the year after this, B. C. 90; hence he was a competitor with Cotta: **vester** is of course addressed to Cotta and Sulpicius. Cicero speaks of him more favourably in Brut. 221 'fortis vero actor et vehemens et verbis nec inops nec abiectus, et quem plane oratorem dicere auderes Cn. Pomponius, lateribus pugnans, incitans animos, acer, acerbus, criminosus:' cp. Brut. 305.

aeque, 'as clearly,' as when a client tells his tale. Reid suggests *equidem*.

7. **insolentia**, 'strange choice,' § 44.

9. **sibi obstrepere**, 'to be bawling themselves down.' Liv. i. 40. 6 'primo uterque vociferari et certatim alter alteri obstrepere.'

10. **maioribus**: it would be difficult to find another instance in which Cicero uses *maiores* for elders without *natu* or some other indication of age in the context. There is also some awkwardness in the use of **vobis** shortly after *vester* addressed to the younger men of the company. Dr. Reid plausibly suggests that this may be a case of the 'crushing' not uncommon in MSS. for 'maiora exspectantibus' or some similar expression.

11. **odiosiora**, 'more troublesome,' because involving greater difficulty. It is clearly quite wrong here to interpret 'more petty,' with most recent editors. These topics are the 'magnae, implicatae, variae, graves' of the next section.

12. **alias res agamus**, 'how inattentive we are.' Brut. 233 'mirarere tam alias res agere populum:' opposed to *hoc agere* (Munro on Lucr. i. 41); cp. pro Sex. Rosc. 60 'usque eo animadverti eum alias res agere antequam Chrysogonum nominavi,' where Landgraf remarks that the phrase is one belonging to popular speech.

14. **horridis**, 'unattractive.'

15. **ieiunis**, 'barren,' 'dry.'

17. **percucurri**: there seems very slight authority in good prose for the unreduplicated form of the perfect: cp. Neue, ii. 468–9. *percurrisse* occurs in Hor. Car. i. 28. 6: cp. Verg. Aen. iv. 153.

§§ 52–96. *Crassus proceeds to discuss the true conception and the proper compass of the* ornate dicendi, *with a digression on the relation of philosophy to eloquence* (§§ 56–61), *especially in post-Socratic schools* (§§ 62–73).

variae, graves, quibus omnis admiratio ingenii, omnis laus eloquentiae continetur; nemo enim umquam est oratorem, quod Latine loqueretur, admiratus; si est aliter, inrident, neque eum oratorem tantummodo, sed hominem non putant; nemo extulit eum verbis, qui ita dixisset, ut, qui adessent, intellegerent quid
53 diceret, sed contempsit eum, qui minus id facere potuisset. In quo igitur homines exhorrescunt? Quem stupefacti dicentem intuentur? In quo exclamant? Quem deum, ut ita dicam, inter homines putant? Qui distincte, qui explicate, qui abundanter, qui inluminate et rebus et verbis dicunt et in ipsa oratione quasi quendam numerum versumque conficiunt, id est, quod dico, ornate. Qui idem ita moderantur, ut rerum, ut personarum dignitates ferunt, ei sunt in eo genere laudandi laudis, quod
54 ego aptum et congruens nomino. Qui ita dicerent, eos negavit adhuc se vidisse Antonius et eis hoc nomen dixit eloquentiae solis esse tribuendum. Qua re omnes istos me auctore deridete atque contemnite, qui se horum, qui nunc ita appellantur, rhetorum praeceptis omnem oratoriam vim complexos esse arbitrantur neque adhuc quam personam teneant aut quid profi-

18. *oratoriam* KS Bakium secuti: *oratorum* ω P Fr.

1. **quibus ... continetur,** 'on which... depends.'

3. **est aliter,** 'the case is otherwise.'

4. **non putant,** 'they refuse to consider him,' goes with *oratorem* as well as *hominem*.

6. **contempsit,** i.e. every one, suggested by **nemo**: cp. Hor. Sat. i. 1. 1 'qui fit ut nemo . . . contentus vivat, laudat diversa sequentes,' where the editors quote this passage, and Juv. vi. 17.

in quo . . . exhorrescunt? 'who is it then who thrills his audience?'

8. **deum,** i. 106.

9. **distincte** seems to differ from *plane*, by denoting the clearness which comes from a skilful arrangement, as distinguished from the intelligibility of simple language.

12. **ornate dicere** includes the clearness, artistic development of the theme, copiousness, brilliant thoughts and phrases (§ 201), and a rhythmical periodic style. *id est* (*qui dicunt*), *quod dico ornate* is the full construction.

idem, neuter, the artistic style of speaking. (*Id*, as Reid points out, would be more natural).

moderantur, 'manage.'

13. **dignitates,** 'the varied claims of:' for the plural of abstract substantives cp. Fabri on Liv. xxii. 40; Cic. ad Fam. iv. 8. 2 'nobilitatem vero et dignitates hominum quantum ei res et ipsius causa concedit, amplectitur:' Orat. 89: Seyffert on Lael. §§ 51, 68: Dräger, Synt. § 7: and above, i. 36.

laudis, 'excellence,' merit deserving praise, as often.

14. **negavit,** i. 94: see the context.

16. **me auctore,** 'if I may advise you,' i. 54.

18. **oratoriam,** a correction of Bake's for *oratorum* of the MSS. Pid. attempts to defend the plural, as used for symmetry with **rhetorum**: but there is no real parallelism. He admits that the singular would be otherwise required, or the adjective, which represents it. The change is slight and highly probable. Cp. i. 21. 64, 167, etc.

19. **personam,** 'part' or 'character,' with a metaphor from the stage.

teneant is a slight but probably legitimate variation for the common *sustineant*: e.g. pro Mur. 3. 6, etc.

teantur intellegere potuerunt. Vero enim oratori, quae sunt in hominum vita, quandoquidem in ea versatur orator atque ea est ei subiecta materies, omnia quaesita, audita, lecta, disputata, tractata, agitata esse debent. Est enim eloquentia una quaedam 55
de summis virtutibus; quamquam sunt omnes virtutes aequales et pares, sed tamen est specie alia magis alia formosa et inlustris, sicut haec vis, quae scientiam complexa rerum sensa mentis et consilia sic verbis explicat, ut eos, qui audiant, quocumque incubuerit, possit impellere; quae quo maior est vis, hoc est magis probitate iungenda summaque prudentia; quarum virtutum expertibus si dicendi copiam tradiderimus, non eos quidem oratores effecerimus, sed furentibus quaedam arma dederimus. Hanc, inquam, cogitandi pronuntiandique rationem **15**
vimque dicendi veteres Graeci sapientiam nominabant; hinc illi 56
Lycurgi, hinc Pittaci, hinc Solones atque ab hac similitudine Coruncanii nostri, Fabricii, Catones, Scipiones fuerunt, non tam fortasse docti, sed impetu mentis simili et voluntate. Eadem autem alii prudentia, sed consilio ad vitae studia dispari quietem atque otium secuti, ut Pythagoras, Democritus, Anaxagoras, a regendis civitatibus totos se ad cognitionem rerum transtulerunt;

1. *vero enim* ς: *verum enim* perperam codices nonnulli. 6. *specie* correxit K: *species* ω P Fr.

3. **subiecta**, i. 201, ii. 116.

5. **virtutibus**: according to the Stoic view propounded in i. 83.

6. **specie**, 'outward appearance.' Kayser's reading *specie* for *species* greatly improves the sentence.

aliă . . . aliā, 'one than another': cp. Cic. ad Fam. vii. 24. 2 'Sardi venales, alius alio nequior.'

7. **haec vis**, i. e. aliis virtutibus praestat.

scientiam complexa rerum, 'when it has mastered the facts of the case.'

sensa, i. 32.

9. **incubuerit**, 'it has thrown its weight,' stronger than *velit* in i. 30.

10. **probitate iungenda**: it seems quite impossible to deny that here *iungere* is used with a simple ablative, if the text is sound: cp. note at the end of Book II. Dr. Reid thinks *iungenda* open to objection as weak in itself, and neatly conjectures *uincienda*, comparing Tusc. D. ii. 48 and pro Mur. 23. I do not think the sense of the word unsuitable here.

12. **furentibus**: cp. Quintil. xii. 1. 1 'pessime mereamur de rebus humanis si latroni comparamus haec arma, non militi.' Pid.'s reff. are not at all parallel, for *furere* is used in a quite different sense.

13. **dederimus**, 'we shall find that we have given.' This is often the best translation for the fut. perf.

rationem, 'method.'

14. **sapientiam**: Isocrates regarded his training in rhetoric as a training in philosophy: cp. Introd. p. 36.

15. **Lycurgi**, 'men like Lycurgus,' i. 211 (note), ii. 94.

ab hac similitudine = 'ab horum similitudine,' ii. 53 (note). *ab hac sim.* is parallel to *hinc*, and suggests the source from which the characteristic excellence of each was derived. We may translate 'this it was that produced,' &c.

17. **impetu mentis**, 'tendency' or 'aims.'

18. **ad vitae studia**, 'in respect of their aims in life:' ii. 200.

20. **cognitionem rerum**, 'the study of nature,' i. e. philosophy.

quae vita propter tranquillitatem et propter ipsius scientiae
suavitatem, qua nihil est hominibus iucundius, pluris, quam utile
57 fuit rebus publicis, delectavit. Itaque, ut ei studio se excellen-
tissimis ingeniis homines dediderunt, ex ea summa facultate vacui
ac liberi temporis multo plura, quam erat necesse, doctissimi
homines otio nimio et ingeniis uberrimis adfluentes curanda sibi
esse ac quaerenda et investiganda duxerunt. Nam vetus qui-
dem illa doctrina eadem videtur et recte faciendi et bene dicendi
magistra; neque disiuncti doctores, sed eidem erant vivendi
praeceptores atque dicendi, ut ille apud Homerum Phoenix, qui
se a Peleo patre Achilli iuveni comitem esse datum dicit ad
58 bellum, ut efficeret oratorem verborum actoremque rerum. Sed
ut homines labore adsiduo et cotidiano adsueti, cum tempestatis
causa opere prohibentur, ad pilam se aut ad talos aut ad tesseras
conferunt aut etiam novum sibi ipsi aliquem excogitant in otio
ludum, sic illi a negotiis publicis tamquam ab opere aut tem-
poribus exclusi aut voluntate sua feriati totos se alii ad poëtas,
alii ad geometras, alii ad musicos contulerunt, alii etiam, ut
dialectici, novum sibi ipsi studium ludumque pepererunt atque
in eis artibus, quae repertae sunt, ut puerorum mentes ad hu-
manitatem fingerentur atque virtutem, omne tempus atque

5. *doctissimi . . . adfluentes* incl. K.

12. *efficeret* ω KS: *illum efficeret* P.

3. **excellentissimis ingeniis** is an abl. qual. and need not be also taken as an abl. instrum. with **dediderunt**, as by Harn.

4. **ex ea . . . temporis**, 'as a result of this unlimited command of time freely at their disposal.'

7. **ac quaerenda**: *ac* before a guttural seems always open to question in Cicero. Cp. Reid's exhaustive note on Acad. ii. 34. Here our best MSS. fail us, but it is possible, as Reid suggests, that the original reading may have been *quaerenda sibi esse et investiganda*: **curanda** can certainly well be spared, though it is not in itself indefensible.

11. **dicit**. Hom. Il. ix. 438 ff *σοὶ δέ μ' ἔπεμπε γέρων ἱππηλάτα Πηλεὺς . . . τοὔνεκά με προέηκε, διδασκέμεναι . . μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων.*

13. **adsueti**, like *adsuefacti*, seems always used with an abl. not a dat. in the time of Cicero: Vergil has both constructions: cp. Aen. vii. 746, and vii. 490. Cp. § 39.

tempestatis causa: '*causa* in the best prose almost always referring to the future, and implying a purpose,' L. & S. 'For the sake of' is a far commoner force than 'by reason of:' of the very numerous examples collected by Merguet, i. 482–3 and Lex. Phil. i. 398 there is not one which is really parallel to this. Hence Dr. Reid reasonably suspects an adscript here.

14. **pilam**, i. 217 (note).

tali (*ἀστράγαλοι*) were rounded at each end, with four flat sides, marked 1, 6, 3, and 4, respectively: they were used four together; and the highest throw (*Venus*) was when all four showed different numbers (Mart. xiv. 14), the worst (*canis*) when all four showed ace, but further details of the scoring are not preserved to us. The **tesserae** (*κύβοι*) were just like our dice. Cp. Becker, Gallus, iii. 326–335.

16. **ab opere**: the preposition is regularly repeated after **tanquam**; i. 46.

temporibus, 'by the circumstances of the time.'

aetates suas consumpserunt. Sed quod erant quidam eique **16**
multi, qui aut in re publica propter ancipitem, quae non potest **59**
esse seiuncta, faciendi dicendique sapientiam florerent, ut Themistocles, ut Pericles, ut Theramenes, aut, qui minus ipsi in re publica versarentur, sed huius tamen eiusdem sapientiae doctores essent, ut Gorgias, Thrasymachus, Isocrates, inventi sunt, qui, cum ipsi doctrina et ingeniis abundarent, a re autem civili et a negotiis animi quodam iudicio abhorrerent, hanc dicendi exercitationem exagitarent atque contemnerent; quorum princeps **60**
Socrates fuit, is, qui omnium eruditorum testimonio totiusque iudicio Graeciae cum prudentia et acumine et venustate et subtilitate tum vero eloquentia, varietate, copia, quam se cumque in partem dedisset omnium fuit facile princeps, eis*que*, qui haec, quae nunc nos quaerimus, tractarent, agerent, docerent, cum nomine appellarentur uno, quod omnis rerum optimarum cognitio atque in eis exercitatio philosophia nominaretur, hoc com-

7. *ingenio* ω PS. *ingeniis* K Fr Bakium secuti.

1. **quod erant quidam.** The argument does not depend upon the existence of the first class, but solely upon the second class. Cicero means to say that inasmuch as, while many combined practical activity with a capacity for eloquence, others wholly abandoned the former, some were found to condemn a training in speaking. But the passage cannot be considered well written, if *quod* is genuine.

2. **qui aut . . . aut, qui,** by a common irregularity.

4. **Theramenes,** ἀνὴρ οὔτε εἰπεῖν οὔτε γνῶναι ἀδύνατος. His character is praised by Aristotle (cp. Curtius, iii. 458) and severely condemned by Cox, ii. 556.

6. **Thrasymachus,** Introd. p. 30.

8. **animi quodam iudicio,** 'deliberately and on principle:' cp. ii. 10.

9. **princeps,** 'most important,' not necessarily the first in chronological order, though this also would be true.

11. **venustate,** 'charm,' not as Sorof 'sense of beauty,' but rather of the delightful humour of his discourse = ἀστειότης.

13. **dedisset**: the subj. is probably due here to the notion of 'reported thought' found in the passage. In that case the subj. plupf. is, as often, the reported form of the fut. ind.: Cicero would certainly have said 'quam me cumque in partem dedero, vincam.' But many scholars take this as an example of the subjunctive of indefinite repetition in the past, a construction common enough in later Latin, which they hold cannot be altogether denied to Cicero: see note on i. 232. Kühner, ii. p. 789.

facile princeps: 'facile' is not used in this sense by Cicero, except in this phrase (cp. pro Cluent. 11, de Div. ii. 87), with any other phrase than a superlative, e.g. 'facile deterrimus' (Tusc. i. 81), or a verb, as 'facile vincebant,' Somn. Scip. 3, 8. It is used as 'full' with numerals: e.g. pro Mil. 53 'quo in fundo facile hominum mille versabantur.' [Hence correct Krebs-Schmalz, i. 521.] The repetition of *princeps* has naturally struck some editors as strange, and Kayser brackets [**fuit, is, qui**] and [**omnium fuit facile princeps**], so that **Socrates** is the immediate subject to **eripuit.** But it is not intolerable tautology to say 'the leading man in this class was universally acknowledged to be quite the leading man of his time in practical sagacity, etc., as well as in eloquence.' Then Sorof's suggestion *eis*que *qui* for *eis qui* very easily restores the grammar.

16. **atque in eis exercitatio,** 'combined with practice in dealing with them,' i.e. with declamations such as those of the sophists. In the Euthydemus of Plato there is some curious criticism of persons who are half-philosophers, half-rhetoricians. 'In general the persons whom Plato ranks as enemies of philosophy are

mune nomen eripuit sapienterque sentiendi et ornate dicendi scientiam re cohaerentis disputationibus suis separavit; cuius ingenium variosque sermones immortalitati scriptis suis Plato
61 tradidit, cum ipse litteram Socrates nullam reliquisset. Hinc discidium illud exstitit quasi linguae atque cordis, absurdum sane et inutile et reprehendendum, ut alii nos sapere, alii dicere docerent. Nam cum essent plures orti fere a Socrate, quod ex illius variis et diversis et in omnem partem diffusis disputationibus alius aliud apprehenderat, proseminatae sunt quasi familiae dissentientes inter se et multum disiunctae et dispares, cum tamen omnes se philosophi Socraticos et dici vellent et esse
17 arbitrarentur. Ac primo ab ipso Platone Aristoteles et Xeno-
62 crates, quorum alter Peripateticorum, alter Academiae nomen obtinuit, deinde ab Antisthene, qui patientiam et duritiam in

the rhetors and politicians; but the example here chosen is not comprised in either of these classes: it is a semi-philosopher, yet a writer of discourses for others' (Grote's Plato, i. 560). Some have thought that Thrasymachus, or Lysias, or Theodorus was intended. It is more probable that it was meant for Isocrates.

philosophia, a name first applied to his pursuit of knowledge by Pythagoras (Tusc. D. v. 3, 8–9; Diog. Laert. Prooem. § 12 φιλοσοφίαν δὲ πρῶτος ὠνόμασε Πυθαγόρας, κ.τ.λ.). Cicero in telling the story makes P. define philosophy as 'contemplatio rerum cognitioque.'

1. **eripuit**, i.e. Socrates denied the name of philosophers to the rhetoricians.

re cohaerentis: Cicero would doubtless have written *scientias*, if he had ever allowed himself the plural.

disputationibus: it is mainly in the Phaedrus and the Gorgias that Plato attacks rhetoric, as taught in his time. Cicero has been unjustly censured for ascribing to Socrates the division between rhetoric and philosophy. He did as a fact point out that rhetoric was practised by some who made no pretence to philosophy, and so that the two were not indissolubly connected: but he denounced and ridiculed the unphilosophic rhetoric.

4. **Socrates**, bracketed by Kayser; but the unusual position lends emphasis, and is not sufficient reason for rejection.

5. **discidium**: cp. Madvig, de Fin. Exc. 11 'demonstratur *dissidium* non esse Latinam vocem, semperque scribendum *discidium*.' Here a few inferior MSS. give *dissidium*.

cordis, 'head' or 'brain:' cp. note on i. 198.

6. **inutile**: 'injurious' as often.

7. **orti fere**, 'we may almost say owing their existence to:' *fere* qualifies the positiveness of the assertion.

9. **quasi** apologises for **proseminatae** rather than **familiae**, which is often used in the sense of 'a school' without any qualification.

11. **omnes philosophi** is certainly too strong for the fact. Cicero's credit for exactness might be saved here by Dr. Reid's suggestion of *ei* for *se*.

12. **ab ipso Platone**: Xenocrates was the recognised successor of Plato's nephew Speusippus as head of the Academy; Aristotle, though a hearer of Plato, differed widely from him on many points, and criticised his views freely.

14. **obtinuit**: it is not correct to say that this word never means 'obtain,' though 'maintain' is usually a more correct rendering: cp. Reid on pro Arch. 9, Du Mesnil on de Leg. i. 59. Here there may be a zeugma; Aristotle and his pupils received the name of Peripatetics, Xenocrates only kept up the name of the Academy: cp. Cic. Acad. i. 4. 17.

Antisthenes declared the supreme good to consist in virtue, 'by which he meant an independent and self-sufficing character, confining all wants within the narrowest limits' (Grote's Plato, iii. 477); Aristippus placed it 'in the moderate and easy plea-

Socratico sermone maxime adamarat, Cynici primum, deinde Stoici, tum ab Aristippo, quem illae magis voluptariae disputationes delectarant, Cyrenaica philosophia manavit, quam ille et eius posteri simpliciter defenderunt, hi, qui nunc voluptate omnia metiuntur, dum verecundius id agunt, nec dignitati satis faciunt, quam non aspernantur, nec voluptatem tuentur, quam amplexari volunt. Fuerunt etiam alia genera philosophorum, qui se omnes fere Socraticos esse dicebant, Eretricorum, Erilli-

4. *defenderant* ς : *defendebant* Fr.

sures, in avoiding ambitious struggles, and in making the best of every different situation, yet always under the guidance of a wise calculation and self-command. Both of these kept clear of the transcendental: they neither accepted it as Unum et Omne (the view of Eukleides), nor as Plura (the Eternal Ideas or Forms, the Platonic view). Their speculations had reference altogether to human life and feelings; and in thus confining the range of their speculations, they followed Socrates more closely than either Eukleides or Plato followed him' (*ib.*). Cp. too Zeller, Socrates and the Socratic School, p. 211: 'The highest duty of man was by Socrates placed in the knowledge of the Good. What that Good was he could not determine more accurately, but he was partly satisfied with a practical view of it, and was partly restricted to a theory of relative pleasure. These various sides of his philosophy now diverge, and are rounded into systems. One party confines itself to the general burden of the teaching of Socrates—the abstract idea of the Good. Others [Aristippus and the Cyrenaics] start from pleasure, making it a gauge of the good, and the Good itself something relative. Again, within the former class some [the Megarics] make the theoretical, others [Antisthenes and the Cynics] the practical treatment of the Good to be the main point.' The relation of the Socratic schools to Socrates is clearly stated in Prof. J. B. Mayor's 'Sketch of Ancient Philosophy.'

2. **Stoici**: Zeno of Citium was a pupil of the Cynic Crates, but made such important modifications and extensions of his teaching that he was considered to have founded a new school. The case was much the same with Epicurus and the Cyrenaic teaching, although he does not appear to have been the pupil of any Cyrenaic philosopher. Cp. Zeller's Stoics, pp. 36 ff. and 434 ff.

tum: not to be taken strictly of chronological sequence: Aristippus 'had already attained to a certain maturity of thought when he first became acquainted with Socrates . . . and further he was connected with him for several years' (Zeller, l. c.). We cannot suppose that he was born later than the beginning of the Peloponnesian War; it is a strange slip on the part of Piderit, carelessly copied by Sorof, to give his birth-year as B.C. 404. Sorof blunders as badly in taking Piderit's date for Antisthenes ('circa 400') to be the date of birth: it may be approximately his 'floruit,' but he was probably a little older than Aristippus. Aristotle was born about half-a-century later (in B.C. 384), Xenocrates in B.C. 396. The order is probably suggested by the relative importance of the schools.

illae voluptariae disputationes: 'the founder of the Cyrenaics, from all we can judge, firmly believed that he was clinging to the true spirit of the Socratic teaching' (Zeller's Socrates, p. 129); 'Socrates would practically seem to hold that there is no standard but advantage and disadvantage, by which good and evil can be tested (*ib.*, p. 125). This is clearly the teaching of Protagoras (cp. Grote's Plato, vol. ii. 82, 123, 129, etc.), and of Xenophon's Socrates, though the Platonic Socrates elsewhere greatly modifies it.

4. **simpliciter**, 'frankly,' 'without qualification.'

hi, the Epicureans, who insisted that virtue was the only road to happiness, whereas Aristippus had made pleasure reside in sensual enjoyment (Zeller's Stoics etc., pp. 476–482).

5. **dignitati**, 'the claims of virtue:' *dignitas* is one of Cicero's translations of τὸ καλὸν or ἀρετή: cp. de Fin. ii. 107, and iii. 1 'voluptatem quidem . . . concessuram arbitror dignitati': Tusc. D. ii. 31.

8. **Eretricorum**: Phaedo, the favourite pupil of Socrates, after his master's death

-orum, Megaricorum, Pyrrhoneorum; sed ea horum vi et dis-
63 putationibus sunt iam diu fracta et exstincta. Ex illis autem quae remanent, ea philosophia, quae suscepit patrocinium voluptatis, etsi cui vera videatur, procul abest tamen ab eo viro, quem quaerimus et quem auctorem publici consilii et regendae civitatis ducem et sententiae atque eloquentiae principem in senatu, in populo, in causis publicis esse volumus. Nec ulla tamen ei philosophiae fiet iniuria a nobis; non enim repelletur inde, quo adgredi cupiet, sed in hortulis quiescet suis, ubi volt, ubi

9. non *cupiet* voluit Matthiae, quem secuti sunt Bakius et Sorofius: nolunt *non* additum Ell. KP Fr.

founded a school at Elis. Afterwards the school was removed to Eretria by Menedemus and Asclepiades, where it flourished for a time and then died out. Menedemus affirmed that there was only one good —Intelligence, which he identified with a rational direction of the will (τὸ ἐπιθυμεῖν ὧν δεῖ). Cp. Cic. Acad. ii. 129 'A Menedemo autem quod is ex Eretria fuit, Eretriaci appellati, quorum omne bonum in mente positum et mentis acie, qua verum cerneretur: Elii [i. e. Phaedo and his followers] similia, sed, opinor, explicata uberius et ornatius.' The MSS. are corrupt: 'Elii' is Reid's reading; most editors give 'Erilli,' which seems out of place here.

Erilliorum: Erillus of Carthage was a pupil of Zeno the Stoic: cp. de Fin. ii. 13. 43 'Erillus autem ad scientiam omnia revocans unum quoddam bonum vidit, sed nec optimum nec quo vita gubernari possit. Itaque hic ipse iam pridem est reiectus.' The best MSS. give *Erillus* rather than *Herillus*: cp. Madvig on de Fin. ii. 35. Cp. Zeller's Stoics, p. 58, and Cic. Acad. ii. 129 'omitto illa quae relicta iam videntur: Erillum, qui in cognitione et scientia summum bonum ponit; qui cum Zenonis auditor esset, vides quantum ab eo dissenserit et quam non multum a Platone.'

1. **Megaricorum**: cp. Acad. ii. 129, 'Euclides, Socratis discipulus, Megareus, a quo idem illi Megarici dicti, qui id bonum solum esse dicebant, quod essent unum et simile et idem semper. Hi quoque multa a Platone.' Zeller, Socrates etc., p. 212 ff. Euclides developed the Socratic philosophy by making use of the Eleatic doctrines. Stilpo was his most important follower: 'Zeno united the most valuable parts of the Megarian and Cynic doctrine in the more comprehensive system of the Stoics' (Zeller).

Pyrrhoneorum: Pyrrho of Elis was the founder of the Sceptical school: cp. Zeller, Stoics etc., pp. 514 ff. His doctrine was that things are altogether inaccessible to knowledge, and that therefore no proposition can be made about them, 'οὐ γὰρ μᾶλλον τόδε ἢ τόδε εἶναι ἕκαστον.' Cic. de Fin. ii. 43.

horum, the schools now in vogue. All that was valuable in the Pyrrhonist teaching had been adopted by the New Academy.

2. **iam diu fracta**: de Off. i. 6 'Aristonis, Pyrrhonis, Erilli iam pridem explosa sententia est.'

4. **etsi cui vera videatur**: Epicureanism was making great advances at Rome about B.C. 100–90. Phaedrus was teaching with success at the end of this period, and numbered Cicero among his pupils. Probably more of Cicero's own friends were Epicureans than adherents of any other school. Stoicism had been the accepted philosophy of the previous generation: but now 'every one who displayed intellectual vigour opposed the Stoa or ignored it. It was principally antipathy towards the boastful and tiresome Roman Pharisees, coupled doubtless with the increasing disposition to take refuge from practical life in indolent apathy or empty irony, that occasioned during this epoch the extension of the system of Epicurus to a larger circle' (Mommsen, iv. 560).

5. **auctorem**, 'leader' in the Senate: i. 211. 215.

9. **quo aggredi cupiet**, 'which it desires to approach:' *aggredi* is not commonly

etiam recubans molliter et delicate nos avocat a Rostris, a iu-
diciis, a curia, fortasse sapienter, hac praesertim re publica.
Verum ego non quaero nunc, quae sit philosophia verissima, sed 64
quae oratori coniuncta maxime; qua re istos sine ulla contumelia
dimittamus; sunt enim et boni viri et, quoniam sibi ita videntur,
beati; tantumque eos admoneamus, ut illud, etiamsi sit verissi-
mum, tacitum tamen tamquam mysterium teneant, quod negant
versari in re publica esse sapientis; nam si hoc nobis atque
optimo cuique persuaserint, non poterunt ipsi esse, id quod
maxime cupiunt, otiosi. Stoicos autem, quos minime improbo, **18**
dimitto tamen nec eos iratos vereor, quoniam omnino irasci 65
nesciunt; atque hanc eis habeo gratiam, quod soli ex omnibus
eloquentiam virtutem ac sapientiam esse dixerunt. Sed nimirum
est in his, quod ab hoc, quem instruimus oratore, valde ab-

6. *tantumque* ω *tantum* K. *etiamsi sit* KS Bakium secuti, collato *etsi cui vera videatur* § 63. *etiam si est* ω P Fr. 13. *sed nimirum* S, quod idem voluerat K. *sed utrumque* ω P. *sed utcunque est* coniecerat Ell.

used of places in this sense: it is more common of persons. The proposal of Matthiae to read 'aggredi *non* cupiet' has been approved by Sorof; but no change is required. The meaning is virtually the same with or without the negative. The text means 'it will not be a case of repelling it from a place which it desires to approach:' with the negative it is, 'it will not be repelled from a place which it does not desire to approach:' the former is quite as good as the latter.

hortulis: Epicurus possessed a garden near Athens, which he left to his successors in the school, and in which regular festivals of the adherents were held. Hence the Epicureans were known as *οἱ ἀπὸ τῶν κήπων*.

2. **hac.. re publica**, ii. 4, 'hoc populo.'

5. **boni viri**, 'worthy folk,' with some contempt.

7. **quod negant**, 'their assertion that it is not.' Reid suggests 'quo negant,' comparing Acad. ii. 111, Tusc. D. i. 52, Cat. M. 73. For the Epicurean quietism cp. Zeller, p. 491, and his reff. Cicero's friend Atticus is a well-known instance of one who carried this out in practice. The wise man will only enter into political life in case and in so far as this is necessary for his own safety.

11. **irasci nesciunt**: all emotions [perturbationes, *πάθη*] were regarded as contrary to reason and nature, impulses transgressing the right mean. Cp. Cic. Tusc. D. iii. 19 'numquam sapiens irascitur:' cp. iv. 21; pro Mur. 30. 62; de Off. i. 25, and Seneca de Ira *passim*.

13. **virtutem**, § 55.

sed † ***utrumque*** **est in his** is the reading of the MSS., where *utrumque* is unintelligible. It could only refer to two things already mentioned, not to two to be spoken of, even if we assume that *vel quod* is taken up by asyndeton by *accedit quod*. Though Pid. retained it, Bake struck it out, reading 'sed est in his . . . velut quod:' Klotz proposed 'sed utique est in his'='but anyhow there is in them:' this is adopted by Adler; but *utique* is rarely, perhaps never (de Div. ii. 119 is hardly certain) used by Cicero except in his Epistles: Kayser suggested and Sorof has printed **nimirum**, which is perhaps as good as anything. Ellendt's 'utcumque est, est in his' also gives the meaning well. But there is very little to point to one of these conjectures rather than another. Dr. Reid very ingeniously suggests *vitium quoque*, which would be irresistible, if it were not that *two* defects of Stoicism are pointed out—their paradoxical views on ethics, and their obscure style.

horreat; vel quod omnis, qui sapientes non sint, servos, latrones, hostis, insanos esse dicunt, neque tamen quemquam esse sapientem: valde autem est absurdum ei contionem aut senatum aut ullum coetum hominum committere, cui nemo illorum, qui
66 adsint, sanus, nemo civis, nemo liber esse videatur. Accedit quod orationis etiam genus habent fortasse subtile et certe acutum, sed, ut in oratore, exile, inusitatum, abhorrens ab auribus volgi, obscurum, inane, ieiunum, ac tamen eius modi, quo uti ad volgus nullo modo possit: alia enim et bona et mala videntur Stoicis et ceteris civibus vel potius gentibus; alia vis honoris, ignominiae, praemii, supplicii; vere an secus nihil ad hoc tempus; sed ea si sequamur, nullam umquam rem dicendo expedire possimus.
67 Reliqui sunt Peripatetici et Academici; quamquam Academicorum nomen est unum, sententiae duae; nam Speusippus Platonis sororis filius et Xenocrates, qui Platonem audierat, et qui Xenocratem Polemo et Crantor, nihil ab Aristotele, qui una audierat Platonem, magno opere dissenserunt; copia fortasse et

1. *latrones* Pearcio auctore incl. Fr. 9. *possit* ω PS: *possis* K. 17. *dissenserunt* corr. Lambin. KS, quod non improbat Ell. *dissensit* ω P F.

1. **vel quod,** 'in the first place that,' etc. **omnis . . . insanos**: for the Stoic paradoxes cp. pro Mur. 29. 61; Acad. ii. 144; Zeller, Stoics, pp. 208 ff. The unwise are **latrones** inasmuch as they can do nothing aright, and hence are guilty potentially of all vices.

2. **neque tamen quemquam,** etc.: cp. Lael. 5. 18 'negant esse quemquam virum bonum nisi sapientem. Sit ita sane: eam sapientiam interpretantur quam adhuc mortalis nemo est consecutus.'

6. **orationis genus,** ii. 159, Brut. 114 'quorum peracutum et artis plenum orationis genus scis tamen esse exile nec satis populari assensioni accommodatum.'

7. **ut in oratore,** 'for an orator': ii. 2, 54: Cat. M. 12 'multae etiam ut in homine Romano litterae.'

8. **ac tamen eius modi**: *tamen* seems at first sight quite out of place; most recent editors with Ernesti read *totum*, a not very attractive conjecture. Ellendt's expedient of rejecting the whole clause does not help us to understand how *tamen* came in. But the word is used here, as in the exx. quoted by Munro on Lucr. v. 1177, in the sense of 'apart from this,' without any necessarily adversative force. The next clause evidently requires something to have been said referring to the different sense which words had with the Stoic and with the ordinary hearer. The language of the Stoic philosophy, even if it had been more elegant, would be unfit to be addressed to the populace, *for* they have different notions as to what is good and evil from the rest of the world.

9. **alia . . . et** for the more usual *ac*, perhaps to avoid *ac* before a guttural, as before a vowel in pro Caec. 20, 57; de Off. ii. 18, 61.

11. **vere an secus,** 'whether rightly or wrongly.'

possit, sc. the orator. Manutius not unnaturally suggested *possis*.

14. **sententiae duae**: Arcesilas, though he retained the name of the Academy, really founded a new school, the distinctive doctrines of which were unknown to the Old Academy.

16. **nihil . . . magno opere,** a very rare combination: the meaning seems to be 'differed on no point to any great extent.'

dissenserunt: Pid. defends the reading of the MSS. *dissensit*: cp. *narravit* ii. 2, *exspectat* 26: yet neither of these has a plural in the immediate neighbour-

varietate dicendi pares non fuerunt: Arcesilas primum, qui Polemonem audierat, ex variis Platonis libris sermonibusque Socraticis hoc maxime adripuit, nihil esse certi quod aut sensibus aut animo percipi possit; quem ferunt eximio quodam usum lepore dicendi aspernatum esse omne animi sensusque iudicium primumque instituisse—quamquam id fuit Socraticum maxime—non quid ipse sentiret ostendere, sed contra id, quod quisque se sentire dixisset, disputare. Hinc haec recentior 68
Academia manavit, in qua exstitit divina quadam celeritate ingenii dicendique copia Carneades; cuius ego etsi multos audi-

3. *certi* incl. K; sed vide adnotationes.

hood, like *fuerunt*. It is better therefore to suppose that *audierat* immediately preceding led the copyists to assimilate *dissentiunt*. The Old Academy practically agreed with Aristotle on the great test question of the *summum bonum*: cp. de Fin. ii. 34 'Polemoni et iam ante Aristoteli ea prima visa sunt, quae paulo ante dixi.' Polemo had among his pupils both Arcesilas and Zeno. Cp. Acad. i. 34.

1. **primum**, 'as the first point' of deviation: hence virtually, though not grammatically, equivalent to *primus*.

3. **nihil esse certi**: this is rather the general result of some of Plato's 'Dialogues of Search' than the definite conclusion of any of them. Zeller, Stoics, p. 530. Cp. Reid on Acad. ii. 74.

certi rejected by Bake and Kayser on the ground that Cicero elsewhere says simply 'nihil percipi posse' or 'comprehendi,' e.g. Acad. ii. 18, i. 44, etc. But there seems no reason why he should always have used exactly the same formula. I do not see why the edd. say that 'nihil esse certi' is predicate to the subject 'quod percipi possit:' the meaning is simply 'that there is no certainty which can be grasped either by the senses or the intellect.' To render 'that what can be grasped either by the senses or the intellect is no certainty' would be to assert that things can be grasped (without being certain); but this possibility of 'grasping' was just what the New Academy denied. Cp. Acad. ii. 17 'eosque qui persuadere vellent esse aliquid quod comprehendi et percipi posset, inscienter facere dicebant'; i. 44, etc.

4. **possit**: cp. ii. 348 (note).

5. **lepore dicendi**: 'fortified with extraordinary acuteness, penetrating wit, and ready speech,' says Zeller of Arcesilas: cp. his reffs. on p. 530, and Cic. Acad. ii. 16 'floruit cum acumine ingeni tum admirabili quodam lepore dicendi.' He left no books behind him, but his doctrines were committed to writing by Lacydes.

6. **iudicium** = κριτήριον, as regularly in the philosophical works.

Socraticum: de Fin. ii. 2 'percontando atque interrogando elicere solebat [Socrates] eorum opiniones, quibuscum disserebat, ut ad ea, quae ei respondissent, si quid videretur, diceret. Qui mos cum a posterioribus non esset retentus, Arcesilas eum revocavit instituitque ut ei, qui se audire vellent, non de se quaererent, sed ipsi dicerent quid sentirent: quod cum dixissent, ille contra: sed eum qui audiebant, quoad poterant, defendebant sententiam suam.'

8. **recentior**: sometimes Arcesilas is regarded as the founder of the New Academy (cp. Reid, Acad. p. 55). Sometimes his school is called the Middle Academy and that of Carneades the New Academy. Others again (as Ueberweg i. 133) constitute five schools, Plato founding the first, Arcesilas the second, Carneades the third, Philo the fourth, and Antiochus the fifth: then the second and third together form the Middle, and the fourth and fifth the New Academy.

10. **Carneades**: i. 45. 49; ii. 155. 161; Acad. i. 46, de Rep. iii. 8, all refer to his striking eloquence.

cuius ego: the pronouns brought together as usual in Cicero. Carneades died in B.C. 129, at the age of ninety (Acad. ii. 6. 16): others make him somewhat younger. **Romae**, in B.C. 155 (ii. 37. 155); if Scaevola heard him then, we must put his

tores cognovi Athenis, tamen auctores certissimos laudare possum et socerum meum Scaevolam, qui eum Romae audivit adulescens, et Q. Metellum L. F. familiarem meum, clarissimum virum, qui illum a se adulescente Athenis iam adfectum senec-
19 tute multos dies auditum esse dicebat. Haec autem, ut ex
69 Apennino fluminum, sic ex communi sapientiae iugo sunt doctrinarum facta divortia, ut philosophi tamquam in superum mare [Ionium] defluerent Graecum quoddam et portuosum, oratores autem in inferum hoc Tuscum et barbarum scopulosum atque
70 infestum laberentur, in quo etiam ipse Ulixes errasset. Qua re,

6. *sapientiae* KS ex Nonio, p. 290: *sapientium* ω P. 8. [*Ionium*] incl. KS. *Graecum* ω PS: [*Gr*]*aecum*, i. q. *aequum* K. 9. *Tuscum et barbarum* incl. K.

birth at least ten years earlier than is done in Introd. p. 22, and he must have been quite eighty years of age at the date of this dialogue. **Q. Metellum L. F.** i.e. Numidicus, consul in B.C. 109, censor B.C. 107, banished by Saturninus in B.C. 100. When Metellus was twenty years of age, Carneades may have been about eighty or eighty-five.

1. **laudare**, here almost in the later sense of 'quote:' cp. Brut. 11. 44 'quem rerum Romanorum auctorem laudare possum religiosissimum.'

5. **Haec autem**, etc. Crassus returns, after his rapid sketch of the development of speculative philosophy since its severance from rhetoric (§ 60), and sums up the general result in a metaphor: 'This is how the streams of learning parted from the common watershed of wisdom, as rivers do from the Apennines, the philosophers making their way down into the upper sea, which is Greek and rich in harbours, while the orators come down into this barbarous Tuscan sea with its dangerous rocks, wherein even Ulysses himself lost his way.' That is to say, since the division the Greeks have taken to philosophy, with its quiet and safe retreats; the Romans to oratory with its greater stress and danger.

7. **divortia**: ad Att. v. 20. 3 'ad Amanum contendi, qui Syriam a Cilicia in aquarium divortio (*at the watershed*) dividit:' Lucan ii. 404 'fluminaque in gemini spargit divortia ponti' (sc. Appenninus), where Haskins translates 'into two widely parted seas.' In Luc. ii. 580 'Scythici divortia Ponti' can hardly be anything but 'the distant waters of the Scythian Pontus,' waters far removed from Rome, but that is clearly an extended meaning; and neither passage of Lucan is a real parallel to this, where 'severance' is nearer to the point. In Liv. xxxviii. 45. 3 'et prope ipsis iugis ad divortia aquarum castra posuisse,' we may translate 'at the parting of the waters,' like 'divortia itinerum' = 'the parting of the roads,' in xliv. 2. 7: cp. 'mons . . . divisus aquarum divortiis,' in ad Fam. ii. 10. 2.

ut is explanatory, 'to wit, that.' As the *Apenninus* is the *iugum* for the rivers, so *sapientia* is the *iugum* whence oratory and philosophy diverge. The MSS. give 'sapientium,' which is unintelligible, but fortunately Nonius, p. 290 M, has preserved the true reading.

8. **Ionium** is evidently out of place, and bears all the marks of being a gloss. It is perhaps hardly needful to warn against Calvert's blunder of supposing that *mare Ĭŏnium* had anything to do with Iōnia, though Servius on Verg. Aen. iii. 211 seems to sanction it.

quoddam seems to be emphasising, as often with adjectives: 'quite Greek:' so 'ingenti quodam' in § 70. It is strange that Cicero should speak as if oratory were entirely a Roman accomplishment; but the metaphor is somewhat awkward to handle. There is no sufficient reason to reject with Bake the whole clause, 'ut philosophi . . . errasset,' although it could well be spared. The east coast of Italy is by no means rich in harbours, but it is at least better supplied than the western. Perhaps Cicero is thinking of the harbours of Epirus.

10. **Qua re**, 'hence,' i.e. because oratory has become so completely separated from philosophy.

si hac eloquentia atque hoc oratore contenti sumus, qui sciat aut negare oportere, quod arguare, aut, si id non possis, tum ostendere, quod is fecerit, qui insimuletur, aut recte factum aut alterius culpa aut iniuria aut ex lege aut non contra legem aut imprudentia aut necessario, aut non eo nomine usurpandum, quo arguatur, aut non ita agi, ut debuerit ac licuerit; et, si satis esse putatis ea, quae isti scriptores artis docent, discere, quae multo tamen ornatius, quam ab illis dicuntur, et uberius explicavit Antonius—sed, si his contenti estis atque eis etiam, quae dici voluistis a me, ex ingenti quodam oratorem immensoque campo in exiguum sane gyrum compellitis. Sin veterem illum Periclem 71
aut hunc etiam, qui familiarior nobis propter scriptorum multitudinem est, Demosthenem sequi voltis et si illam praeclaram et

4. *aut iniuria* ω PS: *vel iniuria* K.

2. **aut negare**, etc., i.e. the most elementary technical rules: cp. ii. 104 and Introd. p. 59.

quod arguare, 'a charge brought against you.' *arguo* is one of the words which can take an accusative of the thing charged, as a kind of limiting accusative (Roby, § 1094): cp. Lucr. vi. 405 'quid undas arguis?' with Munro's reff.: Plaut. Trin. 96 'si id me non accusas': Amphit. 859 'sic me insimulare falso facinus tam malum.' This accusative can be retained in the passive: Roby, § 1122. Cp. i. 35, iii. 184.

We have here (1) the *constitutio coniecturalis*, a question of fact, 'negare:' (2) the *constitutio iuridicialis*, a question as to the character of the act, where it is maintained that it was justifiable, or due to the action of some one else, or legitimate, or permissible, or unintentional, or inevitable: (3) *constitutio definitiva*, a question of the name to be applied to it: or (4) *constitutio translativa*, a question as to the court which had jurisdiction, and the form in which the action was brought. Cicero is here adopting the division of Hermagoras (Introd. p. 60), rather than that given by Cornificius.

4. **culpa** is intentional, **iniuria** not necessarily so.

5. **eo nomine usurpandum**: a very curious extension of the common use of *usurpare*, as in Liv. ii. 40. 11 'saepe eum usurpasse vocem, multo miserius seni exsilium esse.' Hence we get the construction 'quod usurpamus' = 'a word which we apply' or simply 'which we speak of' (cp. Sandys on Orat. 22. 73): and thence again 'idque libenter crebris usurpare sermonibus' (pro Marc. 2. 5): so that we even find 'C. Laelius, is qui Sapiens usurpatur' (= is spoken of) in de Off. ii. 11. 40, where cp. Holden's note. There is one instance (in Vat. 11. 27) in which the word is followed by acc. and inf. 'usurpas te legem tulisse.' Then **quo arguatur** is 'under which the charge is brought:' *argui* seems impersonal here, though it is personal above, and this is the more common construction. A double acc. like 'id quod me arguis' in Phil. ii. 29, shows that the passive can be used of the person charged, or the offence charged: cp. Caec. 2 'non dubitabit id ipsum quod arguitur confiteri.' Hence *quod arguatur* would stand here; but it is not necessary.

7. **scriptores artis**: the genitive singular seems strange here: but it finds a parallel in i. 113, where no corruption is probable.

9. **Antonius**: ii. 104–113, 162–173.

11. **compellitis**: Acad. ii. 112 'cum sit enim campus, in quo exsultare possit oratio, cur eam tantas in angustias et Stoicorum in dumeta compellimus.' [Cp. Stat. Silv. iv. 7

'Iam diu lato spatiata campo
Fortis heroos, Erato, labores
Differ, atque ingens opus in minores
Contrahe gyros.'

J. S. R.]

eximiam speciem oratoris perfecti et pulcritudinem adamastis,
aut vobis haec Carneadia aut illa Aristotelia vis comprehendenda
72 est. Namque, ut ante dixi, veteres illi usque ad Socratem
omnem omnium rerum, quae ad mores hominum, quae ad vitam,
quae ad virtutem, quae ad rem publicam pertinebant, cogni-
tionem et scientiam cum dicendi ratione iungebant; postea
dissociati, ut exposui, a Socrate [diserti a doctis] et deinceps
a Socraticis item omnibus philosophi eloquentiam despexerunt,
oratores sapientiam, neque quicquam ex alterius parte tetigerunt,
nisi quod illi ab his aut ab illis hi mutuarentur; ex quo promisce
73 haurirent, si manere in pristina communione voluissent. Sed ut
pontifices veteres propter sacrificiorum multitudinem tris viros
epulones esse voluerunt, cum essent ipsi a Numa, ut etiam illud
ludorum epulare sacrificium facerent, instituti, sic Socratici a se
causarum actores et a communi philosophiae nomine separave-
runt, cum veteres dicendi et intellegendi mirificam societatem

7. [*diserti a doctis*] inclusit Müller: secuti sunt KS.

1. **speciem**, 'ideal,' 'fair vision,' taken up by **pulcritudinem**.

2. **haec**, of more recent times: **illa**, in earlier days. In the same way Demosthenes is regarded as standing nearer to Crassus than Pericles. Bake needlessly rejects *haec*.

vis, here 'dialectic power:' ii. 161.

3. **usque ad Socratem**, a kind of adjectival attribute to *illi*, including both orators like Pericles and sophists like Gorgias.

7. **dissociati** refers to those who had previously been connected, i.e. the *philosophi* and *oratores*, whose separate action is afterwards spoken of separately: hence **diserti a doctis** comes in very awkwardly, and is probably due only to a marginal note. If it stood, it would have to cover both: who then would be the *docti?* It is hardly possible to take with Pid. 'diserti a doctis' to be equivalent to 'diserti et docti.'

deinceps: the distinction was maintained by the successors of Socrates; and it is of importance to make this clear; so that *deinceps* is not otiose.

9. [**alterius** is hardly defensible: *altera* is a necessity, and perhaps *-ius* is a remnant of some genitive, as *totius* or *eius*. J.S.R.] *ex altera parte* is extremely common in Cicero, but not in this sense: it means 'on the other side;' hence Cicero may have intentionally avoided it here.

10. **ex quo...haurirent**, 'whereas they would have been drawing from it indifferently;' not, I think, as Sorof, 'they would have had to draw.'

12. **tris viros**: the form *triumviros* is barbarous. See Dict. Ant.[3] s.v. For the institution of these officials cp. Liv. xxxiii. 42. 1 'Romae eo primum anno (B.C. 196) tres viri epulones facti C. Licinius Lucullus trib. pl., qui legem de creandis eis tulerat, et P. Manlius et P. Porcius Laeca: iis tribus viris, item ut pontificibus, lege datum est togae praetextae habendae ius.'

13. **etiam illud**, this, as well as the other feasts, i.e. the *epulum Iovis* in the Capitol, in connexion with the *ludi plebeii* in November: under the Empire there was a second *epulum Iovis* in connexion with the *ludi Romani* in September. But the duties of the *tres viri epulones* were extended to include all the public banquets (*epulae publicae*) which commonly accompanied any general festivity, and at which the senators exercised their *ius publicae epulandi*, so that their functions became very important. Cp. Marquardt, vi. 335-6; and for the *cenae pontificum*, Hor. Carm. ii. 14. 28, Mart. xii. 48. 12 'Capitolinae pontificumque dapes.'

16. **dicendi et intellegendi**, 'oratory and philosophy.'

mirificam, 'remarkably close:' the word is used only to denote a very high

esse voluissent. Quae cum ita sint, paululum equidem de me **20**
deprecabor et petam a vobis, ut ea, quae dicam, non de memet 74
ipso, sed de oratore dicere putetis. Ego enim sum is, qui cum summo studio patris in pueritia doctus essem et in forum ingenii tantum, quantum ipse sentio, non tantum, quantum [ipse] forsitan vobis videar, detulissem, non possim dicere me haec, quae nunc complector, perinde, ut dicam discenda esse, didicisse; quippe qui omnium maturrime ad publicas causas accesserim annosque natus unum et viginti nobilissimum hominem et eloquentissimum in iudicium vocarim; cui disciplina fuerit forum, magister usus et leges et instituta populi Romani mosque maiorum. Paulum sitiens istarum artium, de quibus loquor, gustavi, 75
quaestor in Asia cum essem, aequalem fere meum ex Academia rhetorem nactus, Metrodorum illum, de cuius memoria commemoravit Antonius; et inde decedens Athenis, ubi ego diutius essem moratus, nisi Atheniensibus, quod mysteria non referrent,

5. [*ipse*] incl. Em. quem secuti sunt editores plerique.

degree, in somewhat colloquial style; cp. ad Fam. xiii. 42. 1 'L. Lucceius meus, homo omnium gratissimus, mirificas tibi apud me gratias egit;' de Nat. D. i. 73 'hunc mirifice contemnit Epicurus.' In the speeches it seems to retain more of the meaning of 'surprising:' see Merguet's four quotations.

1. **paululum . . . deprecabor,** 'I will enter a brief plea on my own account:' cp. Reid's quotations in Sandys' Orat. 104.

4. **doctus,** ii. 2: **cum** here is used of two 'attendant circumstances,' the nature of which is different; so that we should naturally say 'though trained, etc.,' and 'having brought, as I did, only such powers as those of which I am conscious.'

8. **omnium,** probably neuter: Kühner translates 'ungemein früh.' Cp. 'primum omnium,' Cat. ii. 19.

maturrime: cp. i. 78.

9. **nobilissimum hominem,** C. Carbo, Introd. p. 8.

11. **usus et leges,** etc., is a kind of hendiadys for 'familiarity with the laws, etc.'

12. **Paulum,** of course, with **gustavi**: 'though I had a thirst for those accomplishments, I had but a slight taste of them.'

sitiens governs the gen., as in pro Planc. 13 'sitientem me virtutis tuae deseruisti.' Roby § 1312.

13. **quaestor,** Introd. p. 9.

14. **Metrodorum,** ii. 360.

15. **inde decedens,** 'when on my way home:' *decedere* is the technical term for returning from a province to Rome, and includes all the journey back: e.g. Cicero said at Puteoli 'decedens a provincia' (Sicily), 'me e provincia decedere' (pro Planc. 26. 65).

16. **referrent,** 'repeated the celebration of:' cp. Liv. iii. 55. 6 'relatis quibusdam ex magno intervallo caerimoniis.' That a man like Crassus should have made such a demand is a striking instance of the insolence with which Roman nobles treated the provincials. The subj. shows that this reason was actually assigned for his displeasure. The most recent and accurate information about the Eleusinian Mysteries is given by Prof. W. M. Ramsay in the Encyc. Britannica, xvii. s.v. The date of the great day of the festival was the 22nd of Boedromion, i.e. about Michaelmas. Barbarians were not initiated into the mysteries (Isocr. Panegyr. 157), but they were open to all others, even to women and to slaves, though foreigners needed a μυσταγωγός or introducer; the Romans, however, were not reckoned as barbarians after their

ad quae bidua serius veneram, suscensuissem ; qua re hoc, quod
complector tantam scientiam vimque doctrinae, non modo non pro
me, sed contra me est potius—non enim quid ego, sed quid orator
possit disputo—atque hos omnis, qui artis rhetoricas exponunt,
perridiculos ; scribunt enim de litium genere et de principiis et
76 de narrationibus ; illa vis autem eloquentiae tanta est, ut omnium
rerum, virtutum, officiorum omnisque naturae, quae mores homi-
num, quae animos, quae vitam continet, originem, vim muta-
tionesque teneat, eadem mores, leges, iura describat, rem pub-
licam regat, omniaque, ad quamcumque rem pertineant, ornate
77 copioseque dicat. In quo genere nos quidem versamur tantum
quantum possumus, quantum ingenio, quantum mediocri doc-
trina, quantum usu valemus ; neque tamen istis, qui in una
philosophia quasi tabernaculum vitae suae conlocarunt, multum

10. *omniaque ad quamcumque* S ; correxit Gruterus : *omnia quae ad quamcumque* ω Ell. KP Fr.

power in the East extended ; and many, including Cicero himself and Atticus, were initiated (cp. Cic. de Leg. ii. 14. 36 '*A.* Excipis, credo, illa, quibus ipsi initiati sumus. *M.* Ego vero excipiam. Nam mihi cum multa eximia divinaque videntur Athenae tuae peperisse atque in vitam hominum attulisse, tum nihil melius illis mysteriis, quibus ex agresti immanique vita exculti ad humanitatem et mitigati sumus :' Schoemann, Gr. Ant. ii. 367). There were lesser mysteries at Athens in Anthesterion (February), but these are not so likely to be meant here.

1. **hoc quod complector**, 'the fact that I include in my treatment,' or 'demands,' *complector* being used as above in § 74.

2. **doctrinae**, 'learning :' the word has exactly the same two-fold sense as our 'learning,' i.e. the process of study or the results of it ; here it is rather the latter.

pro me, 'in favour of myself personally.'

5. **perridiculos**, bracketed by Kayser : but it is suitable enough in itself. Possibly, as Reid suggests, we should read 'hos, qui, etc., homines perridiculos.' The corruption of *homines* into *omnes* is extremely common, and the transposition inevitable, if it took place here.

scribunt enim, 'for they write about nothing but' the more technical terms and rules of their art.

6. **illa vis**, 'the true range.'

7. **naturae, quae . . . continet**, 'the natural laws on which depend.' It is curious to have **mores** twice over ; the first time it denotes 'moral character,' the second, 'the practice ;' cp. note on i. 10. 39. For the repetition Sorof refers to § 100 'oratio,' and § 186 'continuatio.'

9. **describat**, 'lay down,' 'determine,' i. 33 (note).

10. **omniaque, ad quamcumque, etc.** : almost all MSS. read 'omnia, quae ad quamcumque rem,' which was corrected by Gruter, followed by almost all recent editors ; but Ell. returned to the MSS. *quicumque* can be used absolutely, as in i. 51 'quicquid erit igitur quacumque ex arte, quocumque de genere, orator id dicet ;' but that is not quite like this : the indefiniteness of the relative *quicquid* is, I think, felt to make a difference. We can say, 'whatever there is, from whatever branch of knowledge ;' but we could not say 'all things which belong to whatever branch.' Cicero has (in Cat. ii. 5. 11) 'quae sanari poterunt, quacumque ratione sanabo,' but the usage seems with him to be limited to this kind of phrase, to which it is always easy to supply a verb. It is only in Tacitus and Quintilian that *quicumque* is freely used as equivalent to *quivis*. Cp. Zumpt's Gramm. § 706 ; Madvig, § 87, obs. 1. Hence it is better to accept the slight emendation. [Reid thinks that after *omnia, quae dicat* may have been lost.]

sane in disputatione concedimus. Quid enim meus familiaris 21
C. Velleius adferre potest, quam ob rem voluptas sit summum 78
bonum, quod ego non copiosius possim vel tutari, si velim, vel refellere ex illis locis, quos exposuit Antonius, hac dicendi exercitatione, in qua Velleius est rudis, unus quisque nostrum versatus? Quid est, quod aut Sex. Pompeius aut duo Balbi aut meus amicus, qui cum Panaetio vixit, M. Vigellius de virtute hominum Stoici possint dicere, qua in disputatione ego his debeam aut vestrum quisquam concedere? Non est enim philo- 79
sophia similis artium reliquarum: nam quid faciet in geometria qui non didicerit? quid in musicis? Aut taceat oportebit aut ne sanus quidem iudicetur; haec vero, quae sunt in philosophia, ingeniis eruuntur ad id, quod in quoque veri simile est, eliciendum acutis atque acribus eaque exercitata oratione poliuntur. Hic noster volgaris orator, si minus erit doctus, attamen in dicendo exercitatus, hac ipsa exercitatione communi istos quidem [nostros] verberabit neque se ab eis contemni ac despici sinet;

8. [*homines Stoici*] incl. K. *hominum Stoici* ω Fr. *hominum* [*Stoici*] S. 16. *istos quidem* [*nostros*] K cum editoribus post Ernestium plerisque: *istos quidem doctos* S: *istos quidem philosophos* P.

2. **C. Velleius**, tribune in the year 90, takes the part of the spokesman of the Epicurean system in the De Natura Deorum, the assumed date of the dialogue in which must lie between 77 and 75 (Mayor's Introd. p. xli). Little else is known of him, except that 'ad eum tum Epicurei primas ex nostris hominibus deferebant.'

adferre . . . quamobrem, 'adduce to prove that:' cp. Tusc. D. i. 29. 70 'cur credam adferre possum:' *adducor* is similarly used, e.g. de Fin. i. 5. 14.

5. **unus quisque**: for asyndeton in Cicero cp. Kühner ii. 753.

6. **Sex. Pompeius**, i. 15. 67 (note).

Balbi: Q. Lucilius Balbus is the representative of the Stoic views in the De Natura Deorum, and it is said of him there (i. 6. 15) 'tantos progressus habebat in Stoicis, ut cum excellentibus in eo genere Graecis compararetur.' He also took part in the lost dialogue Hortensius. There is a reference in Brut. 42. 154 to a L. Lucilius Balbus, a 'doctus et eruditus homo,' eminent in law, who was a pupil of Mucius (Pompon. Orig. Iur. 42), and a teacher of Servius Sulpicius. He may possibly have been the brother here referred to.

7. **M. Vigellius**, not otherwise known. For **Panaetius** cp. i. 45 (note).

8. **hominum Stoici**: so the MSS. A very early correction was to read *homines*, which somewhat helps the necessary translation 'Stoics as they are,' but it is hard to see how the corruption should have come in. Hence Sorof retains *hominum*, rejecting only *Stoici*. Kayser rejects *homines Stoici*, which would be reasonable enough if the MSS. gave *homines*. I do not think that there is any force in Sorof's plea for *hominum* that orators, accustomed to deal with practical life, would have an advantage over Stoics whose doctrines often run counter to human nature. There is no question of any other kind of *virtus* than that of mankind, so that *hominum* cannot be emphatic. We might easily read *omni*.

11. **musicis**: cp. i. 3. 10 (note).

12. **haec vero**, etc., 'the subject-matter of philosophy:' Cicero is doubtless thinking mainly of ethics.

14. **poliuntur**, 'set forth in a finished form.'

15. **Hic**, 'in this case.'

17. **verberabit**, 'will trounce:' cp. ad Fam. xvi. 26 'verberavi te cogitationis

80 sin aliquis exstiterit aliquando, qui Aristotelio more de omnibus rebus in utramque partem possit dicere et in omni causa duas contrarias orationes, praeceptis illius cognitis, explicare aut hoc Arcesilae modo et Carneadi contra omne, quod propositum sit, disserat, quique ad eam rationem adiungat hunc [rhetoricum] usum [moremque] exercitationemque dicendi, is sit verus, is perfectus, is solus orator. Nam neque sine forensibus nervis satis vehemens et gravis nec sine varietate doctrinae satis politus et
81 sapiens esse orator potest. Qua re Coracem istum veterem patiamur nos quidem pullos suos excludere in nido, qui evolent clamatores odiosi ac molesti, Pamphilumque nescio quem sina-

5. *rhetoricum* et *moremque* iure suo eiecerunt editores recentiores: *usum forensem* parum recte voluit Madvigius. 6. *is erit* Bakius, quem sequuntur KS: *is sit* ω P Fr. 9. *istum veterem* Bakium secuti KS: *istum* P: *istum vestrum* ω Fr.

tacito dumtaxat convicio,' and 27 'mirificam mihi verberationem cessationis epistola dedisti,' where the construction is on the analogy of that of *poenas dare*. The MSS. give 'istos quidem nostros,' which is quite indefensible. Kayser simply brackets *nostros* with all editors since Ernesti; Sorof reads *doctos*, Adler *magistros*, Reid much more plausibly *otiosos* (cp. i. 219). If *-os* were once omitted by a copyist, the further corruption would be very natural, especially after 'quide*m*.'

1. **exstiterit . . . sit**: I see no reason whatever for changing *sit* of the MSS. into *erit* with Bake, Kayser, and Sorof, and taking *exstiterit* as fut. perf. ind. It is quite natural to regard the appearance of an ideal orator as a more imaginary and unreal hypothesis than the dispute of a practised orator with a mere philosopher; hence *verberabit* need not determine the construction of the next clause. Cp. i. 214.

Aristotelio more, i.e. in the way of continuous exposition, which Cicero (de Fin. ii. 1. 3) tells us was usual between the time of Socrates (i.e. the Platonic Socrates) and Arcesilas. For the dialogues of Aristotle cp. Introd. p. 3. Cicero does not mean that Aristotle was accustomed to argue on both sides of any case, but that there were two ways of training argumentative skill, either by composing continuous discourses like those of Aristotle, on both sides, or by arguing against any thesis propounded, as the New Academy did.

3. **praeceptis illius cognitis** may contain a reference to Ar. Rhet. i. 1. 12 *τἀναντία δεῖ δύνασθαι πείθειν*. For the practice of composing speeches on opposite sides of a case cp. Introd. p. 31.

5. **hunc usum exercitationemque**: this is unquestionably the right restoration of the corrupt MS. reading.

6. **verus . . . perfectus**: so Lael. 6. 22 'de vera et perfecta [amicitia] loquor, qualis eorum, qui pauci nominantur, fuit.'

7. **forensibus nervis**, 'the energy required in public speaking,' ii. 64: cp. Orat. 62.

9. **Coracem**: Introd. p. 26.

istum veterem, a good emendation of Bake's for the indefensible *vestrum* of the MSS. '*vester* dicitur, quod colloquio prioris diei commemoratus erat i. 20. 91,' Henr. But he had been mentioned by Antonius; and *vester* could not possibly mean 'of whom you, my friends, have heard:' it would necessarily imply that he had some special connexion with two or more of the audience. As the earliest professor of the art of rhetoric he might well be called *vetus*.

10. **pullos**, 'chicks,' of course with a play on the meaning of *κόραξ*, 'crow' (not a 'raven,' as Mr. W. W. Fowler has shown).

excludere, 'hatch,' the regular word (cp. Mayor on Cic. de Nat. D. ii. 124), though *excudere* is often used by the *scriptores rerum rusticarum* (ib. 129).

11. **Pamphilum**. One Pamphilus (Aristoph. Plut. 385 and the Schol.) was a painter, the teacher of Apelles, and an accomplished man (Plin. H. N. xxxv. 76 Detl.), especially in mathematics. Another of the same name is mentioned by

mus in infulis tantam rem tamquam puerilis delicias aliquas depingere; nosque ipsi hac tam exigua disputatione hesterni et hodierni diei totum oratoris munus explicemus, dum modo illa res tanta sit, ut omnibus philosophorum libris, quos nemo [oratorum] istorum umquam attigit, comprehensa esse videatur.'

Tum Catulus 'haudquaquam hercule' inquit 'Crasse, miran- **22**
dum est esse in te tantam dicendi vel vim vel suavitatem vel 82
copiam; quem quidem antea natura rebar ita dicere, ut mihi

Aristotle Rhet. ii. 23. 21 as a rhetorician whose whole 'art' is made up of a discussion of the motives leading to or dissuading from any action. It is pretty evident that this man belonged to the early school of rhetoricians. Quintilian again (iii. 6. 34), in discussing the number of *status* (*στάσεις*), says that Aristodemus made two (*coniecturalis* and *finitivus*), excluding *qualitas*. Others made the two to be *infitialis* and *iuridicialis*, rejecting *finitio*, or rather bringing it under *iuridicialis*: 'qua in opinione Pamphilus fuit, sed qualitates in plura partitus est.' I think it is quite clear that there can be no reference here to the first-named, and that Cicero did not, as Sorof supposes, confuse the first and the second. It is more difficult to decide whether the second and the third are to be identified. Spalding (in loc.) has no doubt that they are. Spengel (Art. Script. p. 149, 83) contends that they cannot be, inasmuch as the name and doctrine of the *στάσεις* were only invented by Hermagoras, and were therefore unknown to Aristotle. Cope on Ar. Rhet. (l.c.) holds that Aristotle was familiar with the *thing*, though not with the technical term, and that the form of the expression may belong to Quintilian, not to Pamphilus. This seems to me to be straining probabilities, to avoid the (very slight) difficulty of the recurrence of this very common name. Hence I agree with Piderit, that it is better to keep them distinct. He explains the passage in the text by supposing that Pamphilus put down the two main *status* at the head of his table, with bands hanging from them on either side, and that on these bands the subdivisions were painted, as, he imagines, figures in outline may have been sketched on the ordinary *infulae*. This explanation seems to confuse the *infulae*, which were head-bands, with the dependent *vittae*. May we not suppose rather that in giving the sub-divisions, he connected them with the main heads by lines or *infulae* (the *stemmata* of pedigrees—Mayor on Juv. viii. 1), which may have been painted in different colours for the sake of impressing the eye? (cp. the scheme of subdivisions in Volkmann's Rhetorik, p. 43). Thus he used for the important subject of rhetoric a device like those used for the amusement of children. It is pretty clear that there was some kind of graphic representation of the subdivisions. Ellendt fancies that the signs of shops and taverns may have been called *infulae*. The earlier editors seem to have been quite puzzled by the passage, and make very inadequate attempts to explain it. Calvert's rendering, 'let one Pamphilus paint this magnificent art in gaudy colours,' is a good instance of how a difficulty may be ignored. The *infula* proper was 'fascia in modum diadematis, a quo vittae ab utraque parte dependent; quae plerumque lata est, plerumque tortilis de albo et croceo' (Serv. on Verg. Aen. x. 538). Reid justly notes that the *puerilis deliciae* must mean 'children's pets,' i.e. some kind of animals. Cp. Catull. 2 'passer deliciae meae puellae.'

4. **tanta sit**, 'be understood to be so extensive.'

[oratorum], bracketed by Ell. and evidently wrongly inserted. This is more probable than that, as Pearce suggested, it is a corruption for *rhetorum*.

7. **vel...vel...vel**: all these qualities may equally well be predicated: 'at once such energy, such charm, and such fulness of thought.'

8. **rebar**: see § 153. Cicero does not avoid *reor* in dialogues (e.g. de Div. ii. 2. 3) and letters; but he uses no part of the verb in his speeches. Dr. Reid's note on Acad. ii. 27. 88 might be misleading; though *ratus* occurs very frequently, it is only in the adjectival, not the participial, sense. Quintilian (viii. 3. 26) calls *reor* 'tolerabile'; [the quotation in L. & S. is from an incorrect text: cp. Bonnell, Halm, and Meister].

non solum orator summus, sed etiam sapientissimus homo videre; nunc intellego illa te semper etiam potiora duxisse, quae ad sapientiam spectarent, atque ex his hanc dicendi copiam fluxisse. Sed tamen cum omnis gradus aetatis recordor tuae cumque vitam tuam ac studia considero, neque, quo tempore ista didiceris, video, nec magno opere te istis studiis, hominibus, libris intellego deditum. Neque tamen possum statuere, utrum magis mirer te illa, quae mihi persuades maxima esse adiumenta, potuisse in tantis tuis occupationibus perdiscere, an, si non
83 potueris, posse isto modo dicere.' Hic Crassus 'hoc tibi' inquit 'Catule, primum persuadeas velim, me non multo secus facere, cum de oratore disputem, ac facerem, si esset mihi de histrione dicendum. Negarem enim posse eum satis facere in gestu, nisi palaestram, nisi saltare didicisset; neque, ea cum dicerem, me esse histrionem necesse esset, sed fortasse non stultum alieni
84 artificii existimatorem. Similiter nunc de oratore vestro impulsu loquor, summo scilicet; semper enim, quacumque de arte aut facultate quaeritur, de absoluta et perfecta quaeri solet. Qua re si iam me voltis esse oratorem, si etiam sat bonum, si bonum denique, non repugnabo; quid enim nunc sim ineptus? Ita me existimari scio: quod si ita est, summus tamen certe non sum;

2. **potiora**, 'even more important' than your natural endowments.

3. **sapientia** is 'philosophy,' as **sapientissimus** is 'philosophical.'

8. **mirer**, 'I ought to be more astonished,' a dependent jussive: Roby, § 1612.

12. **disputem**: the subj. is solely due to the reported thought: otherwise we should have had the indicative: cp. Roby, § 1721.

13. **satis facere**: 'give satisfaction,' used absolutely as in ad Att. xvi. 5. 2 'incredibile est quam me in omni genere delectarit, in eoque maxime, in quo minime satis faciebat.' The dat. is expressed in i. 37. 170.

14. **palaestram**, used of the art (e.g. i. 16. 73), as well as the place in which it was practised: cp. Orat. 4. 14 'positum sit igitur inprimis ... sine philosophia non posse effici, quem quaerimus, eloquentem, non ut in ea tamen omnia sint, sed ut sic adiuvet ut palaestra histrionem,' a passage wrongly quoted by L. & S. to show that *palaestra* means 'rhetoric.'

16. **existimatorem**, 'critic,'—not 'rare,' as L. & S. say, but the usual word in Cicero. Cp. Sandys on Orat. 112.

18. **absoluta et perfecta**, not quite, as Sorof, 'absolutely perfect,' but 'finished and perfect.' The term hendiadys cannot be properly applied to a pair of synonyms.

19. **si iam**: i. 218 (note).

me voltis esse, 'will have it that I am:' the context usually suggests that the opinion is doubtful and erroneous; but not 'necessarily,' as L. & S. say: cp. ii. 246 'qui se volt dicacem et mehercule est.'

sat bonum: 'tolerably good.' The use of this phrase in Cicero is well discussed by Landgraf on S. Rosc. 32. 89; ad Att. ii. 19. 4 is the only example of *satis bonus*. We find also 'sat fatuus' ad Fam. vii. 16. 1, and 'sat multa' ad Att. vi. 8. 5.

20. **ineptus**: 'affected' = εἴρων. Cp. ad Fam. iv. 4 (Ser. Sulpicio) 'ego ipse, quem tu per iocum—sic enim accipio—divitias orationis habere dicis, me non esse verborum admodum inopem agnosco, εἰρωνεύεσθαι enim non necesse est.'

neque enim apud homines res est ulla difficilior neque maior neque quae plura adiumenta doctrinae desideret. Ac tamen, 85
quoniam de oratore nobis disputandum est, de summo oratore dicam necesse est; vis enim et natura rei, nisi perfecta ante oculos ponitur, qualis et quanta sit intellegi non potest. Me autem, Catule, fateor neque hodie in istis libris et cum istis hominibus vivere nec vero, id quod tu recte commeministi, ullum umquam habuisse sepositum tempus ad discendum ac tantum tribuisse doctrinae temporis, quantum mihi puerilis aetas, forenses feriae concesserint. Ac, si quaeris, Catule, de doctrina ista **23**
quid ego sentiam, non tantum ingenioso homini et ei, qui forum, 86
qui curiam, qui causas, qui rem publicam spectet, opus esse arbitror temporis, quantum sibi ei sumpserunt, quos discentis vita defecit: omnes enim artes aliter ab eis tractantur, qui eas ad usum transferunt, aliter ab eis, qui ipsarum artium tractatu delectati nihil in vita sunt aliud acturi. Magister hic Samnitium summa iam senectute est et cotidie commentatur, nihil enim curat aliud: at Q. Velocius puer addidicerat, sed quod erat aptus ad illud totumque cognorat, fuit, ut est apud Lucilium,

quamvis bonus ipse
Samnis in ludo ac rudibus cuivis satis asper;

sed plus operae foro tribuebat, amicis, rei familiari. Valerius

2. *Ac tamen* S Fr.: *attamen* ω K P.

2. **Ac tamen**: cp. i. 148 (note).

4. **vis enim,** etc. 'For the character and extent of the essential nature of a thing cannot be understood.'

7. **vivere,** 'spend my days:' there is a zeugma in 'vivere in istis libris,' for which *versari* would be more natural.

8. **tantum ... temporis**: the separation of the words is still more marked in the next clause: cp. pro Balb. § '3. Bake needlessly rejects 'puerilis aetas:' there is a certain looseness of expression, for his 'puerilis aetas' was in a sense 'sepositum tempus ad discendum;' but it is not an unnatural laxity.

11. **forum,** etc. Pid. is hardly correct in taking '**forum**' and '**causas**' to denote the *genus iudiciale* and '**curiam**' and '**rempublicam**' the *genus deliberativum*. Cp. i. 32 'ne semper forum, subsellia, rostra, curiamque meditere' (note), where 'rostra' is practically equivalent to 'rempublicam' here: cp. § 63.

17. **commentatur,** 'practises,' of course with foils, and not as L. & S. absurdly put it 'of the oratorical student's practice in speaking.' **hic** seems to assume that there was a *ludus gladiatorum* at Tusculum, which is not elsewhere mentioned. 'Each style of armour had naturally its own teacher' (Friedländer, Sitteng. ii[6]. 381 with his reff.).

18. **addidicerat** necessarily means 'had gone on learning,' as of Solon learning something fresh every day (Cat. M. 8. 26), or of Plato adding to the doctrines which he had learnt from Socrates, those of the Pythagoreans (de Fin. v. 29. 87): cp. § 147. Bake's conjecture *admodum didicerat* is inconsistent with *sed,* and not attractive in itself; but *id didicerat* would be an improvement. Nothing further is known of Velocius, Valerius, or Num. Furius.

21. **Samnis**: Roby § 285. Cp. note on ii. 325, Friedländer ii[6] 530 f.

rudibus, 'with the foils.'

87 cotidie cantabat; erat enim scaenicus: quid faceret aliud? At
Numerius Furius, noster familiaris, cum est commodum, cantat;
est enim paterfamilias, est eques Romanus; puer didicit quod
discendum fuit. Eadem ratio est harum artium maximarum;
dies et noctis virum summa virtute et prudentia videbamus,
philosopho cum operam daret, Q. Tuberonem; at eius avuncu-
lum vix intellegeres id agere, cum ageret tamen, Africanum.
Ista discuntur facile, si et tantum sumas, quantum opus sit, et
habeas qui docere fideliter possit et scias etiam ipse discere;
88 sed si tota vita nihil velis aliud agere, ipsa tractatio et quaestio
cotidie ex se gignit aliquid, quod cum desidiosa delectatione
vestiges. Ita fit, ut agitatio rerum sit infinita, cognitio facilis,
si usus doctrinam confirmet, mediocris opera tribuatur, memoria
studiumque permaneat. Libet autem semper discere; ut si velim
ego talis optime ludere aut pilae studio tenear, etiam fortasse,
si adsequi non possim; at alii, quia praeclare faciunt, vehemen-
tius, quam causa postulat, delectantur, ut Titius pila, Brulla
89 talis. Qua re nihil est quod quisquam magnitudinem artium ex
eo, quod senes discunt, pertimescat, namque aut senes ad eas
accesserunt aut usque ad senectutem in studiis detinentur aut

1. **faceret**, Roby § 1604.

3. **paterfamilias**, 'a plain citizen,' not a professional (i. 132, 159 etc.); a word which may be disparaging, or otherwise, according to the context.

5. **dies et noctes**: cp. Reid on Cat. M. 1.

videbamus: ib. § 49.

6. **cum . . . daret**: ii. 6. 20, Roby, § 1724. **Q. Tuberonem**, one of the most devoted pupils of Panaetius (**philosopho**): he was the son of Aemilia, the sister of Scipio Aemilianus (**avunculum**), and thus the grandson of L. Paullus: cp. ii. 341, Brut. 117, pro Muren. 75.

7. **intellegeres**: Roby, § 1544.

8. **opus sit**: *est* would also be legitimate: cp. in Cat. iv. 8. 16 'servus est nemo qui non [tantum] quantum audet et quantum potest conferat ad salutem voluntatis:' but it is not necessary, as Bake says: cp. Roby, § 1778.

10. **tota vita**: 'at any time in the course of his whole life,' hence abl. Roby, § 1182.

velis, subj., although **gignit** is indic. because the subject of *velis* is indefinite: Roby, § 1544.

12. **agitatio**, a necessary correction for the unintelligible *agitatione* of the MSS. due to Müller, who also added *si*: Fr. reads *agitatio ne . . . usus*.

13. **confirmet**, 'strengthens.'

14. **studium**, 'interest.'

libet, 'it is a pleasure,' much weaker than 'delectat.'

ut si velim, i.e. 'as I should find it, if I were to take a fancy.' Madvig reads (Adv. iii. 94), 'ut [as for instance] pila, studio tenear etiam fortasse etc.'

17. **Titius**, ii. 253.

Brulla, not further known: the form of the name seems scarcely Roman. I have noted *Mamulla* as a male cognomen of the Cornelian gens (Garrucci 1475): *Sulla* stands by itself, cp. *Ralla*; diminutives in *-ullus* are of course common, e.g. *Tertullus*, *Hispullus*, *Germullus*, *Rullus*. The last seems to be for *Rufulus*: is it possible that *Brulla* was a contemptuous nickname of Brutus (ii. 220)? Dr. Reid thinks that the word is corrupted after *pila*. 'Some well-known man is intended, and there is an appropriateness in quoting two men known as speakers.'

sunt tardissimi; res quidem se mea sententia sic habet, ut, nisi
quod quisque cito potuerit, numquam omnino possit perdiscere.'
24 'Iam, iam,' inquit Catulus 'intellego, Crasse, quid dicas; et
90 hercule adsentior; satis video tibi homini ad perdiscendum
acerrimo ad ea cognoscenda, quae dicis, fuisse temporis.' 'Per-
gisne' inquit Crassus 'me, quae dicam, de me, non de re putare
dicere? Sed iam, si placet, ad instituta redeamus.' 'Mihi vero'
Catulus inquit 'placet.'

91 Tum Crassus 'quorsum igitur haec spectat' inquit 'tam longa
et tam alte repetita oratio? Hae duae partes, quae mihi super-
sunt, inlustrandae orationis ac totius eloquentiae cumulandae,
quarum altera dici postulat ornate, altera apte, hanc habent vim,
ut sit quam maxime iucunda, quam maxime in sensus eorum,
92 qui audiunt, influat et quam plurimis sit rebus instructa; instru-
mentum autem hoc forense, litigiosum, acre, tractum ex volgi
opinionibus exiguum saneque mendicum est; illud rursus ipsum,
quod tradunt isti, qui profitentur se dicendi magistros, non
multum est maius quam illud volgare ac forense: apparatu
nobis opus est et rebus exquisitis, undique conlectis, arcessitis,
comportatis, ut tibi, Caesar, faciendum est ad annum; ut ego

1. **nisi quod quisque**: cp. § 146.

3. **inquit Catulus**: i. 149 n.

6. **de me**, § 74.

10. **duae partes**: cp. § 37.

11. **inlustrandae orationis**: viz. 'of giving beauty to style and of completing all the requirements of eloquence.'

12. **dici**, impersonal: 'that the language should be.'

hanc habent vim 'amount to this.'

13. **sit**, sc. *oratio*, suggested by 'dici': it must be agreeable, effective, and full of matter.

14. **instrumentum**, i. 165 (note). 'The stock (of words and thoughts) which we use in public life, quarrelsome and bitter as it is, seeing that it is derived from [i.e. owes its character to] the impressions [the feelings of the time, and not the mature convictions] of the populace, is meagre and very beggarly.' The nearest parallel to this strange use of **mendicus** seems to be 'inducula mendicula' in Plaut. Epid. 224.

17. **non multum maius**: a probably unique instance ('trotz der codd. verdächtig,' says Draeger, i^2. 563) of the acc. being used by Cicero instead of the abl. to denote the amount of difference with an adjective in the comparative degree. Hence some of the earlier editors not improbably read 'multo'; there seems however to be no variation in the MSS., and the construction is common in Livy. Cp. Livy i. 7. 9 'formamque viri aliquantum ampliorem humana,' v. 21. 14 'aliquantum spe atque opinione maior,' xl. 40. 1 'meliore aliquantum militum genere,' with other exx. in Riemann Études, App. § 21, Hand Tursellinus iii. 669. Cp. Roby §§ 1204, 1205. There are two other instances in Cicero of the acc. with a verb of comparative force: e.g. Or. 2. 6. Cp. however Reid on Acad. ii. 58.

maius, 'of more importance.'

18. **apparatu**, 'elaborate preparations,' as in Horace's 'Persicos odi, puer, apparatus.' The word is especially common of the public games: see Dict.

20. **ad annum**, 'in a year's time.' Caesar was now aedile elect: cp. Brut. 89. 305 'Gaius etiam Iulius aedilis curulis cottidie fere accuratas contiones habebat.' So in ad Att. v. 2. 1 'Furnium nostrum, quem ad annum trib. pl. videbam fore,' Tusc. D. i. 37. 90 'cur doleam si ad de-

in aedilitate laboravi, quod cotidianis et vernaculis rebus satis
93 facere me posse huic populo non putabam. Verborum eligendorum et conlocandorum et concludendorum facilis est vel ratio vel sine ratione ipsa exercitatio; rerum est silva magna, quam cum Graeci iam non tenerent ob eamque causam iuventus nostra dedisceret paene discendo, etiam Latini, si dis placet, hoc biennio magistri dicendi exstiterunt; quos ego censor edicto meo sustuleram, non quo, ut nescio quos dicere aiebant, acui ingenia adulescentium nollem, sed contra ingenia obtundi nolui, con-
94 roborari impudentiam. Nam apud Graecos, cuicuimodi essent,

cem milia annorum gentem aliquam urbe nostra potituram putem?' ad Att. xii. 46 'nescio quid intersit utrum illuc nunc veniam an ad decem annos.' The construction is not very common.

1. **in aedilitate**: Introd. p. 10.

3. **concludendorum**, 'rounding off,' i.e. 'throwing into periodic form': by the use of *conclusio*, 'a period' (ii. 34: Brut. 33 'quaedam ad numerum conclusio nulla erat'). The meaning of the verb varies: cp. Sandys on Orat. 20 and 220. Cicero would hardly have directly connected 'verborum exercitatio,' but 'ratio' supplies a link. We should say 'With regard to the choice, etc. the theory is easy enough, and so is the mere practice even without the aid of theory.'

4. **silva**: cp. ii. 65, note.

5. **iam**, after the school of Isocrates had carried the day over the school of Aristotle: cp. Introd. p. 43.

6. **discendo**, not merely temporal, but instrumental: an oxymoron.

si dis placet, an expression of astonishment and indignation. Prof. Key's notion (Dict. p. 550 a) that *si* is here for *sic*, 'such is the will of heaven,' is attractive (cp. Ov. Met. i. 366 'sic visum superis,' Verg. Aen. v. 50 'sic di voluistis'), but hardly probable. It is supported however by Wagner on Ter. Ad. 476, Dombart Bl. f. d. bay. G.-W. 1880, p. 39, and Jacoby in Fleckeisen's Jahrb. 1881, 364. Cp. Donat. on Ter. Eun. v. 3. 10 'proprium est exclamantis propter indignitatem alicuius rei.' Even in Catull. lvi. 6 it may well have this force (cp. Ellis in loc.), and in Cicero it is invariably so: cp. de Fin. ii. 31 'quoniam, si dis placet, ab Epicuro loqui discimus' = 'if we are to accept it as the will of heaven.' It became so stereotyped that the tense rarely changes; we have it with a perfect as here in Ter. Adelph. 476, Liv. xxxiv. 32. 17, etc., with a future (a very rare use) in Liv. xxxvii. 53. 5, with an imperfect in Liv. xxxix. 28. 5. Cp. p. Rosc. Am. 102 'alter, si dis immortalibus placet, testimonium etiam in Sex. Roscium dicturus est.'

hoc biennio: Introd. p. 12.

7. **sustuleram**: 'Of course the Cassandra spoke in vain: declamatory exercises in Latin on the current themes of the Greek schools became a permanent ingredient in the education of Roman youth, and contributed their part to educate the very boys as forensic and political players and to stifle in the bud all earnest and true eloquence' Mommsen iii. 444. The edict of the censors did not long prove effectual; the Latin rhetoricians seem actually to have reappeared in the year after their expulsion. The earliest definite notice of a Latin school after this date seems to be in B.C. 81 'Vultacilius Plotius, Latinus rhetor, Cn. Pompei libertus et doctor, scholam aperuit' (Hieron. Chron. ann. 1936); but the treatise 'ad Herennium' doubtless points to earlier schools of the kind. Cp. Teuffel Rom. Lit[5]. p. 78: cp. too Quintil. ii. 4. 42 'totius vero dicendi praeceptores extremis L. Crassi temporibus coepisse Cicero auctor est, quorum insignis maxime Plotius fuit.'

8. **non quo . . . sed**: i. 6. 23 (note).

9. **ingenia**: note the repetition of the word for the sake of clearness. Cp. i. 2. 6 note.

10. **cuicuimodi**, probably a locative form: Roby §§ 382, 1311. Cp. Tusc. iii. 34. 83 'hoc cuicuimodi est otium'; ib. v. 41. 121; ad Att. iii. 22 'tu ad me velim omnia cuicuimodi sunt scribas,' de Fin. iii. 9. 30 'his omnibus eos, cuicuimodi sunt, antepono.' Cp. Gronov. on A. Gell. ii. 8 'Epicurus, cuicuimodi homo

videbam tamen esse praeter hanc exercitationem linguae doc-
trinam aliquam et humanitate dignam scientiam, hos vero novos
magistros nihil intellegebam posse docere, nisi ut auderent;
quod etiam cum bonis rebus coniunctum per se ipsum est magno
opere fugiendum: hoc cum unum traderetur et cum impuden-
tiae ludus esset, putavi esse censoris, ne longius id serperet,
providere. Quamquam non haec ita statuo atque decerno, ut 95
desperem Latine ea, de quibus disputavimus, tradi ac per-
poliri *posse*, patitur enim et lingua nostra et natura rerum veterem
illam excellentemque prudentiam Graecorum ad nostrum usum
moremque transferri, sed hominibus opus est eruditis, qui adhuc
in hoc quidem genere nostri nulli fuerunt; sin quando exstiterint,
etiam Graecis erunt anteponendi.

Ornatur igitur oratio genere primum et quasi colore quodam **25**
et suco suo; nam ut gravis, ut suavis, ut erudita sit, ut liberalis, 96
ut admirabilis, ut polita, ut sensus, ut doloris habeat quantum

2. ***humanitatem dignam scientia*** ω: corr. Lambinus, tuetur Fr. 9. *posse* addidit Pearcius, quem sequuntur KS.

est,' where Hertz gives 'cuiusmodi': doubtless the cumbrousness of 'cuius-cuiusmodi,' which seems to have never been in use, though Lambinus prints it in de Fin. l. c. (cp. Neue ii[2] 246), caused the retention of the archaic form.

1. **doctrinam,** 'system.'

3. **ut auderent,** whereas Crassus (i. 119) regards a certain timidity as characteristic of the true orator. This construction with 'doceo' is a rare one, but cp. ii. 196, de Leg. i. 58 with du Mesnil's note. We should have expected a personal object expressed: it may have been lost.

8. **perpoliri posse**: it is extremely doubtful whether Cicero would ever have used a pres. inf. after *despero* with a future significance. Pid. quotes ad Herenn. ii. 19. 28 'sperabat illius morte se salutem sibi comparare,' where we should translate 'he hoped that by his enemy's death he was securing his own safety': and Planc. in ad Fam. x. 24. 3 'quod consilium nostrum a vobis probari spero,' where again we may say 'I hope that our plan is finding favour with you.' Schmalz § 226, note 4 seems to be quite right in saying that *spero* with the pres. inf. denotes a hope that an action, of which one has as yet no knowledge, has already begun and still continues. But this is not the force here, and to introduce *posse*, as in § 147, with Pearce is a simple correction. In Verg. Aen. iv. 338 the future force seems plain—'neque ego hanc abscondere furto speravi, ne finge, fugam'—even without the 'posse' which appears in l. 305. 'Still in laying this down and deciding it I am not without the hope that it is possible,' etc.

13. **anteponendi**: cp. de Nat. D. i. 4. 8. quo in genere tantum profecisse videmur ut a Graecis ne verborum quidem copia vinceremur.' So in de Fin. i. 4. 10 and elsewhere.

14. **genere,** 'general character.'

colore, § 199, 'sanguine diffusus color,' where 'sanguine' means the same thing as **sucus** here. In ii. 93 'omnes etiam tum retinebant illum Pericli sucum,' the word is also equivalent to 'sanguis,' but in a somewhat different sense: there it is rather 'energy,' 'vital force': cp. Brut. 36 'sucus ille et sanguis incorruptus usque ad hanc aetatem oratorum fuit': ad Att. iv. 18. 2 'amisimus . . . omnem non modo sucum ac sanguinem, sed etiam colorem ac speciem pristinae civitatis': here it is not so much the source of strength as the generally diffused element which is thought of: we should in this case change the metaphor and say 'tone' or 'complexion.'

15. **erudita,** 'educated.'

liberalis, 'gentlemanly.'

16. **ut sensus,** etc. 'that it should express

opus sit, non est singulorum articulorum; in toto spectantur
haec corpore. Ut porro conspersa sit quasi verborum senten-
tiarumque floribus, id non debet esse fusum aequabiliter per
omnem orationem, sed ita distinctum, ut sint quasi in ornatu
97 disposita quaedam insignia et lumina. Genus igitur dicendi est
eligendum, quod maxime teneat eos, qui audiant, et quod non
solum delectet, sed etiam sine satietate delectet; non enim a
me iam exspectari puto, ut moneam, ut caveatis, ne exilis, ne
inculta sit vestra oratio, ne volgaris, ne obsoleta; aliud quiddam
98 maius et ingenia me hortantur vestra et aetates. Difficile enim
dictu est, quaenam causa sit, cur ea, quae maxime sensus nostros
impellunt voluptate et specie prima acerrime commovent, ab eis
celerrime fastidio quodam et satietate abalienemur. Quanto
colorum pulcritudine et varietate floridiora sunt in picturis novis
pleraque quam in veteribus! Quae tamen, etiamsi primo aspectu

adequately emotion and pathos': cp. Orat. 62, 209: the *γένος ἐπιδεικτικόν*, if employed in excess 'detrahit praeterea actionis dolorem (the pathos of the delivery), aufert humanum sensum (the ordinary human feeling) auditoris.' ib. 25. 86 'illo (voltu), quo significant ingenue quo sensu quidque pronuntient.' The term *ἐνδιάθετος λόγος* is not used, as Sorof says, by Aristotle: but Hermogenes has *ἐνδιαθέτως λέγειν* = 'to speak from the heart,' and Ernesti Lex. Techn. p. 107 quotes from the Schol. on Hermog. ii. p. 409 *ἐνδιάθετος λέγεται ὁ λόγος ὡς διατιθέμενος τοιῶσδε ἢ τοιῶσδε πρὸς τὰ πράγματα, ὀργιζόμενος δηλαδὴ ἢ οἰκτείρων*. This use must be carefully kept distinct from that of *λόγος ἐνδιάθετος* as contrasted with *λ. προφορικός* in Philo's philosophy: cp. Ueberweg Hist. Phil. i. p. 230.

2. **ut porro**, etc. 'But further, to secure its being relieved (or, set off) with language and thoughts as with flowers, this ornament must not be distributed evenly through the whole speech, but it must so stand out that there may be bright gems set here and there by way of embellishment.' There is a certain contrast between **conspersa** and **fusum**: to secure the one, care must be taken to avoid the other: **id** is used loosely for what is implied in the preceding clause. Then **distinctum** has a somewhat pregnant force: the ornament is to be so used as to bring out some passages into prominence. A much freer translation is needed to give an English turn to the sentence. We might say, 'Further, that the flowers of language and of thought may be scattered over the speech, the ornament must not be distributed evenly throughout: but it must be concentrated on certain points, that these may stand out with the brilliancy of gems.' For *porro* adversative cp. Madvig on de Fin. ii. 25: pro Planc. 80, etc.

5. **insignia et lumina**: cp. ii. 36 (note), and Sandys on Orat. 39. 134. The *insignia* are there interpreted to be 'the more marked and prominent among the banners, trophies, and works of painting and sculpture, used to adorn either the forum on festal occasions or the *proscenium* of a theatre'—'reliqua ex collocatione verborum quae sumuntur quasi lumina magnum adferunt ornatum orationi: sunt enim similia illis quae in amplo ornatu scaenae aut fori appellantur insignia, non quia sola ornent, sed quod excellant.'

§§ 97–148. *Crassus proceeds to discuss the general theory of the embellishment of style, showing how it must be produced by a continuous grace, avoiding extravagance, with a due regard to light and shade, and based on a wide general culture.*

9. **obsoleta**, § 33: but cp. § 150.

11. **ea, quae...ab eis**, an anacoluthon: Cicero had intended to go on with some word like 'adficiunt.'

15. **in veteribus**: cp. Orat. 50. 169 'quid, si antiquissima illa pictura paucorum colorum magis quam haec iam perfecta delectet: Plin. H. N. xxxv. 50 'quattuor coloribus solis immortalia illa opera fecere —ex albis Melino, e silaciis (ochre) Attico, ex rubris Sinopide Pontica, ex nigris

nos ceperunt, diutius non delectant; cum eidem nos in antiquis tabulis illo ipso horrido obsoletoque teneamur. Quanto molliores sunt et delicatiores in cantu flexiones et falsae voculae quam certae et severae! Quibus tamen non modo austeri, sed, si saepius fiunt, multitudo ipsa reclamat. Licet hoc videre in 99
reliquis sensibus, unguentis minus diu nos delectari summa et acerrima suavitate conditis quam his moderatis, et magis laudari quod †ceram quam quod crocum †olere videatur; in ipso tactu

8. *quod ceram . . . olere videatur* ω S Harn.: *quod terram . . . sapere videatur* (ς) voluit Lambinus, collato Plinio, quem secuti sunt K P. *quod terram . . . olere* Fr.

atramento—Apelles, Aetion, Melanthius, Nicomachus, clarissimi pictores.'

2. **horrido obsoletoque,** 'rough and old-fashioned character': for the neut. adj. as an abstract substantive (as so commonly in Greek), cp. Kühner ii. § 61, Schmalz[2], p. 536.

3. **flexiones,** 'trills' or 'runs.'

falsae voculae, 'falsetto notes,' opposed to the firm plain notes of the natural voice. The *flexiones* seems to be the same as the *καμπαί* of Aristoph. Nub. 970, but not the 'cantus obscurior . . . quam significat Demosthenes et Aeschines, cum alter alteri obicit vocis flexiones' (Orat. 18. 57); for that could only be modulations or intonations of the voice in speaking, which could not be denoted by **in cantu** here. Cf. Quint. i. 10. 22, where *flexus* is used of the voice, and i. 12. 3 where it is used of singing. L. & S. do not observe the distinction. The 'flexiones' of Orat. l. c. are the 'inclinationes vocis' of Brut. 158. Ernesti Lex. Techn. p. 173, identifies the **falsae voculae** with the 'flexiones,' writing 'hinc et eaedem vocantur *falsae voculae*, vel quia non rectis et simplicibus sonis perficiuntur, sed errantibus et vagantibus, vel quia dulcedine et mollitudine quadam sua pellunt auditorem.' The eldest of the Ernestis (Clav. Cic.) explains 'flexiones' as 'modi fracti et varie crispati voce, quibus mollis et suavis cantus efficitur.' Notice however that *flectere cantus* is used (Lucr. v. 1406) simply of the ordinary modulations. I do not know of any evidence but the context here to determine the meaning of 'falsae voculae': 'falsetto' is due merely to conjecture. If Ern. Lex. Techn. is right (which I doubt) they would correspond rather to the *apoggiatura* of modern music. Cp. Friedländer iii[6]. 349. Cp. too 'flexi fractique motus' in de Fin. v. 36, and the well-known passage in de Leg. ii. 39 'illa (theatra) quidem quae solebant quondam compleri severitate iucunda Livianis et Naevianis modis nunc ut eadem exultant et cervices oculosque pariter cum modorum flexionibus torquent!'

4. **austeri,** 'men of severe taste.'

6. **unguentis minus diu nos delectari**: the construction is loose here: it would have been more logical if it had run 'nam et unguentis minus diu delectamur . . . et in ipso tactu est modus,' etc.

7. **his** is strange, and could only mean 'those which we use.' It might be well spared: Reid suggests *isdem*.

8. **ceram quam quod crocum olere:** Pliny says (H. N. xiii. 3. 4) 'in M. Ciceronis munimentis invenitur unguenta gratiora esse quae terram quam quae crocum sapiant,' and again (xvii. 5. 3) 'certe Cicero, lux doctrinarum altera, meliora, inquit, unguenta sunt quae terram quam quae crocum sapiunt: hoc enim maluit dixisse quam redolent.' Hence Lambinus not unnaturally altered 'ceram' and 'olere' to 'terram' and 'sapere'; and in the weakness of our MS. evidence here, there is strong temptation to follow him. But it is not necessary to assume that Pliny is right in making the second clause also refer to unguents: if it is not easy to imagine a perfumed ointment retaining any scent of the wax which enters into its composition, it is hardly easier to conceive of it as recalling the fragrance of freshly watered soil. We may well take it to mean generally 'the fresh scent of earth is more warmly praised than the strong perfume of saffron.' Pliny, xvii. 3. 38, describes the 'odor terrae' in a manner which hardly allows us to apply it to perfumes derived from flowers smelling less strongly than saffron: 'cum a siccitate continua immaduit imbre, tunc emittit illum suum habitum divinum ex sole conceptum, cui comparari suavitas nulla possit.' It was

esse modùm et mollitudinis et levitatis. Quin etiam gustatus, qui est sensus ex omnibus maxime voluptarius quique dulcitudine praeter ceteros sensus commovetur, quam cito id, quod valde dulce est, aspernatur ac respuit! Quis potione uti aut cibo dulci diutius potest? cum utroque in genere ea, quae leviter sensum voluptate moveant, facillime fugiant satietatem.
100 Sic omnibus in rebus voluptatibus maximis fastidium finitimum est; quo hoc minus in oratione miremur in qua vel ex poetis vel oratoribus possumus iudicare concinnam, distinctam, ornatam, festivam, sine intermissione, sine reprehensione, sine varietate, quamvis claris sit coloribus picta vel poesis vel oratio, non posse in delectatione esse diuturna. Atque eo citius in oratoris aut in poetae cincinnis ac fuco offenditur, quod sensus in nimia voluptate natura, non mente satiantur; in scriptis et in dictis
26 non aurium solum, sed animi iudicio etiam magis infucata vitia
101 noscuntur. Qua re 'bene et praeclare' quamvis nobis saepe

probably the feeling of a copyist that 'terram' did not suit 'unguentum,' which made him alter it to 'ceram.' It is not common for 'sapere' to be used of scent: hence 'olere' may probably be a gloss.

2. The MSS. are divided between **dulcitudine** and **dulcedine**: the latter is far the more common in Cicero, but rather in the sense of 'charm' than of 'sweetness.'

7. **finitimum est**, 'follows close upon': in the case of language the poets and the orators alike prove to us that language which is 'regularly beautiful, embellished, ornate, sparkling, without relief, without check, and unvaried, however bright the colours in which it is decked, whether it be poetry or oratory,' cannot give lasting pleasure. **Concinna** refers to symmetry of structure (cp. ii. 81, note), **distincta** to the *lumina dicendi* with which it is embellished, **ornata** to the general character of the diction, **festiva** to the bright tone of the whole: **reprehensio** is used in the literal sense, when the speaker 'pulls himself up,' and starts again in a lower key: this is a rare use of the word: it more commonly means 'repetition' (cp. de Inv. i. 42 f.): for another meaning again cp. § 207. To take it here as 'without being open to censure' would hardly suit the context.

11. **poesis** in Cicero is only the concrete product, 'a poem,' not the art of poetry: cp. Tusc. D. iv. 33. 71 'Anacreontis quidem tota poesis est amatoria': so in Hor. A. P. 361 'ut pictura poesis': Henrichsen is wrong in saying that *poema* is necessary in this sense. The reading here has been much disputed: Schütz argued that Cicero means to say 'if even poets, who aim solely at giving pleasure, can escape causing satiety, if they aim at unvaried and unbroken sweetness, much less can this constant sparkle and elegance be tolerated in orators.' Hence he rejected 'vel ex oratoribus' and 'vel poesis vel oratio,' in which he was followed by Henrichsen and Ellendt. But the text means that poets and orators alike prove this, and 'vel poesis vel oratio' is not otiose, but recalls this to the mind of the reader.

12. **in delectatione esse**, 'an occasion for delight,' simply a periphrasis for 'delectare.'

citius, i. 174 (note).

13. **cincinnis**, not 'false locks' but 'curled tresses': cp. Suet. Aug. 86 'exagitabat . . . in primis Maecenatem suum, cuius μυροβρεχεῖς (streaming with myrrh), ut ait, *cincinnos* usque quaque persequitur.' The *cincinni* were the result of the application of *calamistri*, 'curling-tongs,' a word which has a similar metaphorical use: cp. Orat. 78 (Sandys), Brut. 262 'qui volent illa calamistris inurere.'

fuco: ii. 188.

offenditur, 'offence is taken,' § 44 (note).

15. **etiam magis**, with 'animi iudicio.'

infucata, 'due to the application of the paint,' i. e. the faults of excessive ornament.

dicatur; 'belle et festive' nimium saepe nolo; quamquam illa
ipsa exclamatio 'non potest melius' sit velim crebra; sed habeat
tamen illa in dicendo admiratio ac summa laus umbram aliquam
et recessum, quo magis id, quod erit inluminatum, exstare atque
eminere videatur. Numquam agit hunc versum Roscius eo 102
gestu, quo potest:

nam sapiens virtuti honorem praemium, haud praedam petit:

sed abicit prorsus, ut in proximo:

set quid video? Ferro saeptus possidet sedis sacras,

incidat, aspiciat, admiretur, stupescat. Quid, ille alter

quid petam praesidi?

quam leniter, quam remisse, quam non actuose! instat enim

o pater, o patria, o Priami domus!

in quo tanta commoveri actio non posset, si esset consumpta

8. *in proximo* KS: correxit Gruter: *in proximos* ω P. 9. *set* KS: *et* ω P.

1. **dicatur**, jussive, for 'quamvis' goes with 'saepe.'

belle i. 247 (note), ii. 238, 253, etc.

3. **in dicendo**, 'called forth during the speech,' an epithet to 'admiratio.'

summa laus seems to be the supreme eulogy of the audience; it is also capable of being taken as 'supreme merit,' which needs a 'dark back-ground' from which it may stand out, as Sorof interprets. But this is less suitable in view of 'admiratio.' The admiring audience finds some relief, which causes a respite in the commendation.

umbram, etc.: cp. Acad. ii. 20, with the passages quoted in Reid's note.

4. **exstare**, literally, 'to stand out': cp. i. 72 'apparet atque exstat.'

8. **abicit**, 'drops it': there is no notion of abruptness, as in Orat. 59. 199 (which L. & S. wrongly compare with this passage, giving a false reference to de Orat. iii. 59), where I think Dr. Sandys misses the exact point: nor can the edd. be right in comparing *abiecti* in Orat. 55. 184 'comicorum senarii propter similitudinem sermonis sic saepe sunt abiecti, ut non nunquam vix in eis numerus et versus intellegi possit': there 'abiecti' can hardly be 'carelessly pronounced by the actors,' but rather 'prosaic' in tone: cp. Orat. § 192. We may compare rather Gell. ii. 6. 1 'reprehendunt quasi incuriose et abiecte verbum positum.'—The source of these two trochaic tetrameters is not known: Ribbeck Trag. Frag. p. 239.

9. **ferro saeptus**, 'begirt with armed men' say the editors: but is there any parallel to this use of *ferrum*? Rather 'begirt with a sword,' cp. Ennius Tel. 80, 82 (L. Müll.) 'saeptus stola.'

10. **incīdat**, 'he may throw his whole weight': *incīdat*, which has been suggested, would require an object, e.g. 'versum.'

aspiciat, 'may stand agaze.'

ille alter: doubtless Aesopus (i. 258, note).

11. **quid petam praesidi?** the opening words of a passage (in cretics) from the Andromache Aechmalotis of Ennius (cp. §§ 183 and 217), quoted at more length in Tusc. D. iii. 19. 44 quid petam praesidi aut exsequar, quove nunc | auxilio aut exili aut fugae freta sim? | arce et urbe orba sum, quo accedam? quo applicem? | cui nec arae patriae domi stant, fractae et disiectae iacent, | fana flamma deflagrata, tosti alti stant parietes | deformati atque abiete crispa . . . | o pater, o patria, o Priami domus, | saeptum altisono cardine templum! | Vidi ego te, astante ope barbarica, | tectis caelatis lacuatis, | auro ebore instructam regifice. | Haec omnia videi inflammarei, | Priamo vi vitam evitari, | Iovis aram sanguine turparei.' Cp. § 217.

12. **quam non actuose**, 'with how little energy of delivery.'

14. **tanta commoveri actio**: 'such energetic delivery could not be employed': cp. note on 'celeritatem incitaret' i. 90.

superiore motu et exhausta. Neque id actores prius viderunt quam ipsi poetae, quam denique illi etiam, qui fecerunt modos, a quibus utrisque summittitur aliquid, deinde augetur, extenua-
103 tur, inflatur, variatur, distinguitur. Ita sit nobis igitur ornatus et suavis orator—nec tamen potest aliter esse—ut suavitatem habeat austeram et solidam, non dulcem atque decoctam. Nam ipsa ad ornandum praecepta, quae dantur, eius modi sunt, ut ea quivis *vel* vitiosissimus orator explicare possit; qua re, ut ante dixi, primum silva rerum [ac sententiarum] comparanda est, qua de parte dixit Antonius; haec formanda filo ipso et genere
104 orationis, inluminanda verbis, varianda sententiis. Summa autem laus eloquentiae est amplificare rem ornando, quod valet non

8. *quamvis vitiosissimus* Ell. KP: *quivis vel vitiosissimus* S. *quivis vitiosissimus* ω Fr.

consumpta et exhausta, 'used up utterly.'

2. **qui fecerunt modos**, 'who composed the accompaniments' for the *cantica*: cp. Donatus de Trag. et Com. 'diverbia histriones pronuntiabant, cantica vero temperabantur modis non a poeta, sed a perito artis musicae factis.' The name of the composer is given in the *didascaliae* of the plays of Terence, i.e. 'Flaccus Claudi modos fecit.' [Ellendt reproduces the careless statement of Henrichsen 'eorum qui modos Terentianis fabulis addiderunt, nomina,' etc.]

3. **utrisque**, 'poets and composers alike.'

summittitur, augetur refer especially to the gentler or more energetic tone of the words, **extenuatur, inflatur** to the sinking and swelling of the music; **variatur, distinguitur** to both equally.

4. **Ita sit**, etc. 'In securing then that our orator should be ornate and charming, let us take care that his charm be severe and substantial, not sickly and luscious': 'decoctum vinum' or perhaps rather 'mustum' is the same as 'defrutum,' which was extremely sweet; it is quite different from the 'decocti' of Juv. v. 50.

8. **quivis vel vitiossissimus**: this conjecture of Sorof's has been accepted by Adler: it is certainly better than the traditional 'quamvis' for which there is apparently very little MS. authority. Cicero never combines *quamvis* with a superlative, though Columella and Tacitus do (e.g. Hist. ii. 30, iii. 28). It is perhaps needless to insert the *vel*: Dr. Reid refers to Corn. N. Cat. 1. § 4 'quod non minoris aestimamus quam quemlibet amplissimum Sardiniensem triumphum.'

explicare, if genuine, is used in a curious sense—'to work out' in his practice: **orator**, cannot possibly be equivalent to the 'rhetor,' who would 'state' them to his pupils.

9. **silva** = ὕλη, 'matter' or here 'store.'

ac sententiarum]: it is not conceivable that Cicero should have written 'silva sententiarum . . . est varianda sententiis.' The interpolation is doubtless due to a copyist, who remembered how often 'res ac sententiae' are contrasted with 'verba.'

10. **filo ipso**, 'general texture': cp. Reid on Lael. 7. 25.

11. **sententiis**, 'reflexions': 'this matter must derive its form from the general texture and character of the speech, its embellishment from the diction, and its variety from the reflexions.'

12. **est amplificare rem ornando**, 'resides in amplification by the use of ornament.' Cicero discusses 'amplificatio' in de Part. Orat. §§ 52–58, where he points out that its special place is in the *peroratio*, but that also 'in cursu ipso orationis declinationes ad amplificandum dantur': and discusses the two kinds, 'verborum et rerum.' So too in Orat. 127, where his subject leads him to deal with the *peroratio*, he first discusses the 'pars orationis quam in augendis amplificandisque rebus pono' (αὔξησις) generally, and then applies it to the *peroratio*. The writer ad Herenn. ii. 47 says 'amplificatio est res quae per locum communem instigationis auditorum causa sumitur.'

solum ad augendum aliquid et tollendum altius dicendo, sed
etiam ad extenuandum atque abiciendum. Id desideratur omni- **27**
bus eis in locis, quos ad fidem orationis faciendam adhiberi dixit
Antonius, vel cum explanamus aliquid vel cum conciliamus
animos vel cum concitamus, sed in hoc, quod postremum dixi, **105**
amplificatio potest plurimum, eaque una laus oratoris est [et] propria maxime. Etiam maior est illa exercitatio quam extremo sermone instruxit Antonius, primo reiciebat, laudandi et vitu-

6. [*et*] incl. Pearcius KS: *et* ω P Fr. 7. *etiam maior est* ω KP: *adhibenda etiam est* S.

2. **abiciendum,** 'disparage,' almost synonymous here with 'extenuandum' and quite different from its meaning in § 102.

3. **locis,** 'lines of argument' (ii. 121): cp. Top. 2. 8 'Itaque licet definire locum esse argumenti sedem, argumentum autem rationem, quae rei dubiae faciat fidem.'

orationis: 'the dative after *fides* and *fiducia* (even when unconnected with *facere* or other verbs) is rare in good prose' Reid on Acad. ii. 19 'dum adspectus ipse fidem faciat sui iudici': cp. Madvig on de Fin. ii. 27. The editors are wrong who alter the MS. reading to 'orationi.'

4. **vel ... vel ... vel**: the usual threefold division: ii. 114.

6. **eaque una laus**, viz. 'concitandi animos.'

7. **propria maxime**: so Brut. 322 'nemo, qui animum eius, quod unum est oratoris maxime proprium, quocumque res postularet, (posset) impellere,' ib. 276 'duo summe tenuit (Calidius), ut et rem illustraret disserendo, et animos eorum, qui audirent, devinciret voluptate: aberat tertia illa laus, qua permoveret atque incitaret animos, quam plurimum pollere diximus.'

Etiam maior est, etc. The reading of the MSS. here can hardly be defended. The only natural translation is 'still greater (i. e. more important) is the practice,' etc. Greater than what? Than **amplificatio.** But it is one means of amplificatio, a species under the genus, with which it cannot therefore be compared. Ell.'s note—'cavendum ne cum sono pronuntiemus *maior*, re prona propter additum *etiam*'—recognises the difficulty, but does not do much to remove it. Pid. argues that the notion of another 'exercitatio,' with which the 'ex. laudandi et vituperandi' can be compared, is suggested by the mention of the special merit 'concitare amplificando,' and shows from Brut. 47—'(Gorgias) quem (dicunt) singularum rerum laudes vituperationesque conscripsisse, quod iudicarat hoc oratoris esse maxime proprium, rem augere posse laudando vituperandoque rursus affligere'—that 'laudare et vituperare was a most important means for the 'amplificatio.' But it does not follow that Cicero, after saying that the exciting of the emotions was the sphere in which amplification was most effective, could proceed to say that panegyric and its opposite were of still more importance: they are of importance simply as exciting the emotions. The attempt has been made to interpret 'etiam' as 'further' and 'maior' as 'rather important,' which is quite inconsistent with 'nihil est ... accommodatius.' Sorof boldly cuts out 'maior' and prefixes 'adhibenda.' This is a counsel of despair; though it restores sense to what seems otherwise barely explicable. So does Kayser's 'quae etiam maior est illa exercitatione, quam ... reiciebat, adhibita,' and on the whole it is easier to explain the corruption, if this were the original reading. Reid suggests that 'magna res est' may have been corrupted through 'magnarest.' But I agree with Bake: 'quomodo haec vitia corrigenda sint, prorsus nihil video.'

extremo: ii. 342–349.

8. **primo**, ii. 43 ff. The latter expression is not quite exact. A. at first said that panegyric needed no special rules, and 'put it aside,' as he says: afterwards he lays down the proper objects of panegyric. There is no difficulty, as Bake supposes, in the use of 'instruere' for 'to fit out' without the mention of that which is furnished: this is often left to be supplied from the context. Here we may understand 'artis praeceptis.'

perandi, nihil est enim ad exaggerandam et amplificandam
orationem adcommodatius, quam utrumque horum cumulatissime
106 facere posse. Consequentur etiam illi loci, qui quamquam
proprii causarum et inhaerentes in earum nervis esse debent,
tamen quia de universa re tractari solent, communes a veteribus
nominati sunt; quorum partim habent vitiorum et peccatorum
acrem quandam cum amplificatione incusationem aut querellam,
contra quam dici nihil solet nec potest, ut in depeculatorem, in
proditorem, in parricidam; quibus uti confirmatis criminibus
107 oportet, aliter enim ieiuni sunt atque inanes; alii autem habent
deprecationem aut miserationem; alii vero ancipitis disputationes, in quibus de universo genere in utramque partem disseri
copiose licet. Quae exercitatio nunc propria duarum philosophiarum, de quibus ante dixi, putatur, apud antiquos erat eorum, a
quibus omnis de rebus forensibus dicendi ratio et copia petebatur; de virtute enim, de officio, de aequo et bono, de dignitate,
utilitate, honore, ignominia, praemio, poena similibusque de

3. **Consequentur**, 'next will come.'

loci, i. 56 (note). Orat. 126 'αὔξησις ... etsi aequabiliter toto corpore orationis fusa esse debet, tamen in communibus locis maxime excellet, qui communes sunt appellati eo quod videntur multarum eidem esse causarum, sed proprii singularum esse debebunt.' Such a 'commonplace' would be furnished e.g. by a passage depicting the odiousness of some vice like cowardice or avarice; which, however, must have a direct reference to some person or act under consideration in the case. Cp. de Inv. ii. §§ 47–51.

4. **inhaerentes in earum nervis**: 'bound up with their very essence': cp. Quintil. viii. prooem. 18 'resistam iis qui omissa rerum, qui nervi sunt in causis, diligentia quodam inani circa voces studio senescunt.' The metaphor is different from that in § 80.

5. **de universa re tractari**, a compressed expression for 'to be employed when one is discussing a general question.'

a veteribus: Cic. Brut. 46 says that Protagoras wrote out and prepared beforehand 'rerum illustrium disputationes, quae nunc communes appellantur loci.' I have not found any quotation of 'locus communis' or κοινὸς τόπος in this sense earlier than Cicero (cp. Ernesti Lex. Techn. i. 184, ii. 248, who quotes Georg. Trapaz. Rhet. i. p. 16 ... communis ideo appellatus est quia quamvis contra hunc vel illum dici videatur, tamen ad universos eiusdem criminis reos efferatur necesse est): the κοινοὶ τόποι of Aristotle are somewhat different. Cp. Cope's Introd. p. 130.

6. **quorum partim**: ii. 94 (note). The *loci communes* may consist in (1) 'certae rei amplificatio,' which may be either (*a*) a forcible attack upon a particular vice (e.g. 'qui parentem necavit, maximo supplicio esse dignum') or (*b*) a plea for pity in a particular case; or on the other hand (2) an argument, on one side or the other, of some abstract question, 'dubiae rei amplificatio' (e.g. rumoribus credi oportere et non oportere'): cp. de Inv. l. c. Hence **alii autem** = 'while others': **alii vero** = 'others on the contrary.'

12. **de universo genere**, 'on the abstract question.'

13. **duarum**, i. e. the Academic and the Peripatetic, § 67.

14. **eorum**, the wise men, such as those mentioned in § 56.

15. **de rebus forensibus**, 'on questions arising in public life.'

ratio, 'art in handling:'

copia, 'fulness' of knowledge.

16. **enim**, suggests 'and rightly so,' for, etc.

rebus in utramque partem dicendi etiam nos et vim et artem habere debemus. Sed quoniam de nostra possessione depulsi in 108
parvo et eo litigioso praediolo relicti sumus et aliorum patroni nostra tenere tuerique non potuimus, ab eis, quod indignissimum est, qui in nostrum patrimonium inruperunt, quod opus est nobis mutuemur. Dicunt igitur nunc quidem illi, qui ex particula **28**
parva urbis ac loci nomen habent et Peripatetici philosophi aut 109
Academici nominantur, olim autem propter eximiam rerum maximarum scientiam a Graecis politici philosophi appellati

1. *dicendi etiam nos* SH : *dicendi copiose* P secutus Kochium : *dicendi animos ω* K.

1. **nos**, we orators. The MSS. read **animos** 'courage,' which is quite out of place; *animose vim* is a very poor suggestion: Koch proposed *copiose*, but this is not at all likely to have been corrupted into *animos*: Sorof's 'etiam nos' (accepted by Adler) is far more probable.

2. **possessione**, 'holding,' i.e. 'landed estate,' a sense which, though not the original one, came to be very common: cp. Roby's Introd. to Dig. p. 183. For the metaphor cp. de Leg. i. 55.

3. **litigioso**, 'contested': the word is used not only of persons disputing, but also of things disputed: cp. Gaius iv. 117 'si fundum litigiosum sciens a rem possidente eiceris.'

6. **nunc quidem** in opposition to the earlier practice of the wise. Ell. thinks that these words necessarily belong to the relative clause 'hyperbato non ferendo si quis aures Latinas habet,' so that he ejects 'quidem illi': others have transposed, reading 'dicunt igitur illi qui nunc quidem,' a better correction, if any is needed. But the slight irregularity in thought may be allowed to stand: 'it is said then in the present day by those who, etc., whereas of old, etc.'

ex particula parva, a disparaging contrast with the πόλις as a whole. The Peripatetics derived their name, in Cicero's opinion, from the περίπατοι or shaded walks of the Lyceum, rather than from the verb περιπατεῖν, to which others have referred the name: the Academia, like the Lyceum, was outside the city, and at a greater distance (three-quarters of a mile) from it towards the north; so that **ac loci** is a corrective addition 'or district.' In this sense *atque adeo* is more commonly used: cp. p. Rosc. Am. 29 'hoc consilio atque adeo hac amentia.'

9. **politici philosophi**: I think it is clear that **olim** refers to a time when the terms *Peripatetici* and *Academici* were not yet in use, and that Cicero is alluding to such men as those mentioned in § 56. Πολιτικός is used by Plato for 'a statesman'; but I do not know any instance in which πολιτικός φιλόσοφος is used in Greek. Dr. Reid says (Academics, p. 30) 'Cicero speaks of the combined Academic and Peripatetic schools under that name' (πολιτικοί), but I cannot accept this as a deduction from this passage; nor does it seem to follow from either of his other references. In ad Att. xii. 23. 2 Cicero asks 'qui eo tempore (B.C. 155) nobilis Epicureus fuerit Athenisque praefuerit hortis? qui etiam Athenis πολιτικοὶ fuerint illustres?' But he had just mentioned Carneades the leading Academician, and he knew all about Critolaus the Peripatetic (cp. ii. 155). In ad Att. xii. 51. 2 he says he had written a letter to Caesar: 'nihil est in ea, nisi optimi civis, sed ita optimi, ut tempora, quibus parere omnes πολιτικοὶ praecipiunt, patiuntur,' where the reference seems to be too general to be restricted to any particular schools of philosophers. At the same time it must be admitted that the Peripatetics and Academics did not discourage an active participation in public life, as the Epicureans did. But why should the Stoics be excluded from the πολιτικοί? They laid even more stress upon the duty of living for the service of the state. Cp. Sen. de Otio, 3. 2 'Epicurus ait: non accedet ad rempublicam sapiens, nisi si quid intervenerit. Zenon ait: accedet ad rempublicam, nisi si quid impedierit.' It is true that Cicero ascribes little importance to their discussions of politics, at least before the time of Panaetius, in de Leg. iii. 6. 14: cp. too de Fin. iv. 2. 5 'hoc loco tantum dico, a veteribus Peripateticis Academicisque, qui

universarum rerum publicarum nomine vocabantur, omnem civilem orationem in horum alterutro genere versari: aut de finita controversia certis temporibus ac reis; hoc modo: placeatne a Karthaginiensibus captivos nostros redditis suis recuperari? aut infinite de universo genere quaerentis: quid omnino de captivo statuendum ac sentiendum sit? Atque horum superius illud genus causam aut controversiam appellant eamque tribus, lite aut deliberatione aut laudatione, definiunt; haec autem altera quaestio infinita et quasi proposita consultatio
110 nominatur. Atque [hactenus loquuntur] etiam hac *in* instituendo

2. *definitae controversiae* Pearcium secutus S: *de finita controversia* ω KP.
10. [*hactenus loquuntur*] incl. KS Fr. *rhetores* additum voluit S.

re consentientes vocabulis differebant, eum locum, quem civilem recte appellaturi videmur (Graeci πολιτικόν), graviter et copiose esse tractatum.' From this last passage it follows that Cicero in speaking of πολιτικοί would naturally think mainly of Peripatetics and Academicians, but this falls short of Dr. Reid's statement, that *in his own time* Cicero would speak of them under that name. Cicero applies the word to L. Torquatus (Brut. 265) 'quem tu non tam cito rhetorem dixisses, etsi non deerat oratio, quam ut Graeci dicunt πολιτικόν,' but never uses it as a Latin word, without an apology; Caelius does (ad Fam. viii. 1. 4 'tui politici libri omnibus vigent'); but Tyrrell there prefers to print in Greek letters. Cp. Nägelsbach, p. 22.

2. **civilem orationem**, 'political discourse': cp. de Fin. v. 23. 66 'hominis natura..habet quiddam ingenitum quasi civile atque populare,' a rendering, as Nägelsb. l. c. points out, of ἄνθρωπος ζῷον πολιτικόν: ad Fam. vi. 6. 11 'rerum hoc natura et civilium temporum (the political position) non patietur.' In this limitation of oratory cp. Introd. p. 56.

alterutro: 'in *alter uter* both parts of the word are declined; but those forms of *alter* which end in a vowel or *m* may coalesce with the forms of *uter*' Neue, ii. 256, who quotes the rules of the old grammarians and many exx. Forms like *alterutrius* are late, not before Pliny H. N. xxii. 8. 9, and Gaius iii. 160. In Brut. 143 'altero utro' seems to have most authority: cp. ii. 30 (note).

de finita controversia. Pearce proposed to alter the reading of the MSS. to 'definitae controversiae,' making the genitive dependent on 'genere,' in opposition to 'horum,' so that 'quaerentis' agrees with 'controversiae' understood; and Sorof prints this. There is no serious objection in the personification of 'controversia,' but there is in the meaning of the word: a **controversia** is opposed to a **quaestio infinita**, as ὑπόθεσις to θέσις, and implies limitation to special conditions: cp. August. p. 141 'est igitur circumstantia rerum, quam περίστασιν Hermagoras vocat, sine qua ulla omnino controversia esse non potest.' Hence 'controversiae infinite de universo genere quaerentis' is a *contradictio in adiuncto*. There is no sufficient objection to the text, which is equivalent to 'aut in genere orationis de finita controversia, aut infinite quaerentis.' For the division cp. i. 137 ff; ii. 133; Introd. p. 60.

3. **certis temporibus ac reis**, ii. 183.

4. **redditis suis**, 'by the restoration of their own,' with a common laxity in the use of *suus*: Roby § 2265. The reference is of course to the case of Regulus and his fellow-prisoners.

8. **tribus**: a definite case may present itself as matter either for a law-suit, or for a deliberation, or for panegyric: Introd. p. 56.

definiunt, 'they restrict it to,' i.e. limit its range by asserting that it will come under one of the three. *tribus*, without a substantive, as in ii. 103 'quae duo.'

9. **quasi** indicates that **proposita** is a translation of θέσις.

consultatio, 'enquiry.'

atque hactenus, etc. The MSS. here are confused, reading for the most part 'atque hactenus loquantur (*sic*) etiam hac.' An old correction was 'atque hactenus loquuntur *illi quamquam rhetores* etiam

divisione utuntur, sed ita, non ut iure aut iudicio, vi denique recuperare amissam possessionem, sed ut [iure civili] surculo defringendo usurpare videantur. Nam illud alterum genus, quod est temporibus, locis, reis definitum, obtinent, atque id ipsum lacinia—nunc enim apud Philonem, quem in Academia [maxime] vigere audio, etiam harum iam causarum cognitio exercitatioque

1. *non ut iure*: cum his verbis post lacunam incipiunt codices mutili. *vi denique* correxit Madvigius: *ut denique* ω. 2. *iure civili* incl. Ell. KS. 5. [*maxime*] non dant *M*: omisit K: tuetur S.

hac.' It seems impossible with Manutius to defend 'loquuntur' by making a distinction between the conversational approval of this division and its use in teaching. It is clear that in the latter part of this section Cicero is speaking about the *rhetores*; and they furnish the subject to 'obtinent,' 'dicunt,' and 'proponunt.' The first question is whether it is necessary to mark the change of subject between 'definiunt' and 'utuntur' by the insertion of *illi* and *rhetores*. Sorof, rejecting 'hactenus loquuntur,' holds that 'rhetores' at least is necessary. I think, with Ell. and Pid., that from 'in instituendo' we may supply 'qui instituunt'; it would easily be understood that the philosophers did not consider that 'instituere' came within their province. Then as 'loquuntur' is indefensible, it is better to reject it along with 'hactenus' as arising from an adscript, rather than to emend it. Ernesti rightly prefixed 'in' to 'instituendo,' which can hardly be spared, and may easily have been dropped. With 'non ut iure' the codd. mut. begins again. All MSS. read 'ut denique.'

1. **iure aut iudicio**: cp. i. 41, and 248 (notes). The metaphorical use of the terms seems to point to a distinction between claims valid in theory, and those recognised in fact. But **aut** does not denote any sharp antithesis: it is merely due to the *non*.

vi denique 'Madvigio auctore edidi,' Henr. But the correction was made long before by Manutius; it is quite necessary. Lambinus read 'aut vi denique,' which is less good, though many editors have followed him.

2. **recuperare** is to enter into actual possession, as contrasted with **usurpare**, to assert symbolically a right which is not to be at once enjoyed, as e.g. when a window-light is blocked by a temporary wooden screen, in order to assert the right of blocking it by the erection of a building. Key (Dict. s. v.) seems to have shown that the proper meaning of *usurpare* was 'to break the right of use which would arise from continuous occupation by another.' Cp. too Schöll Leg. xii. Tab. p. 103.

iure civili [*ex* commonly prefixed is not found in *M*]: Ell. followed by K. & S. rejects these words, as not applicable to the second alternative any more than to the first. They look like an adscript, but they may perhaps have been added as a kind of surplusage. We might say 'but not so as to appear to be entering into possession of their lost estate by a plea in court, or by a trial, or by force, but rather to be asserting their right by the legal process of breaking off a twig.' This would not imply that an action was not a legal process. There is no connexion between this manner of asserting ownership, and the process described by Gaius (not Gellius, as in all Pid.'s editions) iv. 17, by which if a disputed article could not be brought into court, some portion of it was, and 'ex nave et columna aliqua pars defringebatur.' Sorof's reference to Gellius xx. 10 is equally misleading, for that bears on the same practice: cp. i. 41 (note). Cicero means that the 'rhetores,' accepting the division of the matter for oratory into concrete cases and abstract discussions, made a merely formal claim to the latter as belonging to their province, but did not enter upon the actual occupation of this division by dealing with it in their teaching.

5. **lacinia**, 'est extrema pars togae. Qui lacinia rem retinent vix ac ne vix quidem, ne elabatur, retinent,' Ell. Cp. Plaut. As. 580 'lacrumantem lacinia tenet lacrumans.' Apul. Met. ii. 13, 'adolescentulus a tergo arrepens eum lacinia prehendit.' In Apuleius the word is often used for 'dress.' Philosophers like Philo (cp. Reid, Acad. p. 57) were beginning to train their pupils in the

celebratur—alterum vero tantummodo in prima arte tradenda nominant et oratoris esse dicunt; sed neque vim neque naturam eius nec partis nec genera proponunt, ut praeteriri omnino fuerit satius quam attactum deseri; nunc enim inopia reticere intelleguntur, tum iudicio viderentur. Omnis igitur res eandem

29 111 habet naturam ambigendi, de qua quaeri et disceptari potest, sive in infinitis consultationibus disceptatur sive in eis causis, quae in civitate et forensi disceptatione versantur; neque est

4. *attemptatum* ς: *attactum AEH.* 6. *de qua . . . potest* incluserunt Ell. K.

treatment of definite ὑποθέσεις: cp. Tusc. D. ii. 3. 9 'nostra autem memoria Philo, quem frequenter audivimus, instituit alio tempore rhetorum praecepta tradere, alio philosophorum.' Philo taught, as the head of the Academy, at Athens until the city was threatened by Sulla in B.C. 88: then he came to Rome, where Cicero heard him (Brut. 306, de Nat. D i. 6, etc.). Cp. Zeller, iii. 1. 522.

1. **prima arte,** 'the first outlines of their system.'

3. **partis,** i. 189 (note).

4. **attactum,** so *M*: the vulgate 'attemptatum' has extremely slight authority, though the inferior MSS. vary greatly ('ac tantum,' 'intactum,' etc.). That 'attactum' is very rare does not seem to me sufficient reason to reject it when it has so much authority and suits the sense. One MS. gives 'attrectatum,' which is possible.

§ 111. Crassus here gives a description of the *quaestiones*, closely corresponding to that which Cic. has in Top. 21. 81 ff., but somewhat more detailed than that which appears in Part. Orat. 61–67. Alike in theoretical enquiries and in practical questions of public life, the object is (A) knowledge (*cognitio*), or (B) action (*actio*). Under A we have (*a*) *coniectura*, (1) quid sit, (2) unde ortum sit (*origo*), (3) qua id causa offecerit, (4) de mutatione: (*b*) *definitio*, (1) general notion, (2) special mark, (3) division, (4) description; (*c*) *consecutio*, a consideration of consequences, (1) simple, dealing with (α) the desirable, (β) the just, (γ) the honourable: (2) comparative, (*a*) of identity, (*b*) of greater and less. Under B there are only two divisions, (*a*) as to duty, (*b*) as to the excitement of emotions.

5. **eandem habet naturam,** 'involves the same kind of issue.'

6. **de qua,** refers to 'omnis res,' not to 'naturam': cp. Seyffert on Lael. 21. 78 'Cavendum ne etiam in graves inimicitias convertant se amicitiae, ex quibus iurgia . . . gignuntur.' He compares Caes. B. G. vii. 59. 2 'Bellovaci defectione Aeduorum cognita qui ante erant per se infideles, bellum parare coeperunt.'

7. **in eis causis quae,** etc. This ought to mean, as Pid. says, 'particular cases,' as *causae* is strictly contrasted with *quaestiones* (*infinitae*); but the context and the parallel passages alike show that *causae* here denotes one of the two divisions of the *quaestiones infinitae*. Cp. Introd. p. 60, Volkmann[2], p. 34, Causeret p. 79; Part. Orat. 61 'duo sunt quaestionum genera, quorum alterum finitum temporibus et personis *causam* appello, alterum infinitum nullis neque personis neque temporibus notatum *propositum* [θέσις] voco . . . quam ob rem prius de proposito dicamus; cuius genera sunt duo, cognitionis alterum; eius scientia est finis, ut verine sint sensus: alterum actionis; quod refertur ad efficiendum quid, ut si quaeratur quibus officiis amicitia quaerenda sit.' These are both evidently abstract questions, like all those suggested in this chapter. In Top. 81 the language is not so clear: 'quaestionum autem, quacumque de re sunt, duo genera sunt: unum cognitionis, alterum actionis.' Perhaps Cicero was led into this way of stating the case from his view that all *causae* could only be discussed as turning upon abstract questions: cp. ii. 133. The distinction drawn in Introd. p. 60 between the two kinds of *quaestiones infinitae* is based upon such passages as Aphth. Soph. Sp. ii. 49 *τῶν θέσεων αἱ μέν εἰσι πολιτικαί, αἱ δὲ θεωρητικαί. καὶ πολιτικαὶ μὲν αἱ πρᾶξιν ἔχουσαι πόλιν συνέχουσαν* (= quae in civitate et forensi disceptatione versantur), *οἷον εἰ γαμητέον, εἰ πλευστέον, εἰ τειχιστέον· θεωρητικαὶ δὲ αἱ μόνῳ τῷ νῷ θεωρούμεναι, οἷον εἰ σφαιρο-*

ulla, quae non aut ad cognoscendi aut ad agendi vim rationem-
que referatur; nam aut ipsa cognitio rei scientiaque perquiritur, 112
ut virtus suamne propter dignitatem an propter fructum aliquem
expetatur; aut agendi consilium exquiritur, ut sitne sapienti
capessenda res publica. Cognitionis autem tres modi, coniec- 113
tura, definitio et, ut ita dicam, consecutio: nam quid in re sit,
coniectura quaeritur, ut illud, sitne in humano genere sapientia,
quam autem vim quaeque res habeat, definitio explicat, ut si
quaeratur, quid sit sapientia; consecutio autem tractatur, cum
quid quamque rem sequatur, anquiritur, ut illud, sitne aliquando
mentiri boni viri. Redeunt rursus ad coniecturam eamque in 114
quattuor genera dispertiunt; nam aut quid sit quaeritur, hoc
modo: naturane sit ius inter homines an in opinionibus; aut,
quae sit origo cuiusque rei, ut quod sit initium legum aut rerum
publicarum; aut causa et ratio, ut si quaeratur, cur doctissimi
homines de maximis rebus dissentiant; aut de immutatione, ut,
si disputetur, num interire virtus in homine aut num in vitium

ειδὴς ὁ οὐρανός, εἰ κόσμοι πολλοί: cp. Theon. Progymn. Sp. ii. 121 *φανερὸν ὅτι αἱ μὲν πρακτικαὶ καὶ πολιτικώτεραί εἰσι καὶ κατὰ τὸν ῥητορικὸν χαρακτῆρα, αἱ δὲ θεωρητικαὶ μᾶλλον τοῖς φιλοσόφοις ἁρμόττουσιν.* Harnecker (Einl. ii. 2. 6) thinks that Hermagoras distinguished *ζητήματα πολιτικά*, i.e. the theme of the orator, and *ζητήματα φιλόσοφα*, the themes of the philosopher; and stated these as parallel to the terms *ὑπόθεσις* and *θέσις* which had previously been current in rhetoric, but generally used in a somewhat narrower sense, so that with him *ὑπόθεσις* = *ζητ. πολιτικόν* and *θέσις* = *quaestio* = *ζητ. φιλόσοφον*. But we have no reason to suppose that Hermagoras would have failed to see the difference between abstract opposed to concrete, and theoretical opposed to practical; and this supposition is not at all necessary to understand Cicero's criticism in de Inv. i. 6. 8: cp. Quint. iii. 5. 14. But I think we must assume that here Cicero is confusing the *ζήτημα πολιτικόν* with the *causa*.

1. **vim rationemque**, simply transfer the meaning of the verbs to a substantival form: 'and there is not one which has not for its object either the acquirement of knowledge or action.'

3. **suamne propter dignitatem**: the standing point of discussion between Stoics and Epicureans.

4. **sitne...res publica**: cp. § 64 (note).

6. **consecutio**, 'a tolerably vague term, which Cicero hazards timidly, as is proved by the parenthesis, *ut ita dicam*' Causeret, p. 80. It is found nowhere else in this sense; but its meaning is shown below; where we see that from the notion which we have of a good man it follows (*sequitur*) or is natural (*consequens*) that he should not tell lies. We might say 'deduction'; the et, unusual with the third member of a clause, if it is not also prefixed to the second, means 'and also.'

sit 'exists' or 'is present.'

12. **quid sit**: the nature of this enquiry is made clearer in Top. 21. 82, where the illustration of the first subdivision of the *coniectura* 'cum quaeritur sitne aliquid' is 'ecquidnam sit honestum, ecquid aequum re vera an haec tantum in opinione sint.' Hence it appears that the meaning here is whether natural rights exist, or do not, but all justice is mere convention, i.e. the old question *πότερον φύσει ἢ θέσει ἔστι τὸ δίκαιον* (cp. Cic. de Legg.). Top. 82 goes on 'unde autem sit ortum: ut cum quaeritur natura an doctrina possit effici virtus, causa autem efficiens sic quaeritur, quibus rebus eloquentia efficiatur; de commutatione sic: possitne eloquentia commutatione aliqua converti in infantiam.'

115 possit convertere. Definitionis autem sunt disceptationes aut, cum quaeritur, quid in communi mente quasi impressum sit, ut si disseratur, idne sit ius, quod maximae parti sit utile; aut, cum quid cuiusque sit proprium exquiritur, ut ornate dicere propriumne sit oratoris an id etiam aliquis praeterea facere possit, aut, cum res distribuitur in partis, ut si quaeratur, quot sint genera rerum expetendarum, ut sintne tria, corporis, animi externarumque rerum, aut, cum, quae forma et quasi naturalis nota cuiusque sit, describitur, ut si quaeratur avari species, seditiosi, gloriosi.

116 Consecutionis autem duo prima quaestionum genera ponuntur; nam aut simplex est disceptatio, ut si disseratur, expetendane sit gloria, aut ex comparatione laus an divitiae magis expetendae sint; simplicium autem sunt tres modi: de expetendis fugiendisve rebus, ut expetendine honores sint, num fugienda paupertas; de aequo aut iniquo, ut aequumne sit ulcisci iniurias etiam propinquorum; de honesto aut turpi, ut hoc, sitne honestum

1. **convertere**: so M^1: M^2 have *se convertere*, inferior MSS. *converti*. This neuter use of 'convertere' is rare, but seems well established also in Brut. 38. 141 'sed hoc vitium huic uni in bonum convertebat' ('*vertebat* Lambin., quod usitatius, sed minus lectum' Ell.). It is quoted. further from de Fat. 14 'quia sunt immutabilia nec in falsum e vero praeterita possunt convertere'; 17 'ut id non possit convertere in falsum': so in § 20 'nec posse verum futurum convertere in falsum,' so § 37. In pro Planc. 20. 50 'non dubito quin omnis ad te conversura fuerit multitudo' C. F. W. Müller is probably right in reading 'omnis *se*' with Cobet Mnemos. 1862, p. 324. In Lucret. iv. 334 Munro accepts Lachmann's correction 'convertitur eodem' for 'convertit eodem,' the passive form being used in ll. 295 and 317: but in v. 1422 'neque in fructum convertere quisse' is undisputed. Sallust has 'se convertit' acc. to the best MSS. in Cat. 6. 7; but 'ne ista vobis mansuetudo et misericordia . . . in miseriam convertit' in Cat. 52, 27. Cp. Jug. 20. 4: 85. 9: 101. 6 for the neuter force. Tacitus has the usage twice in the Annals (iii. 55, xii. 18). It seems to have been an archaism, into which Cicero once or twice slipped.

2. **in communi mente quasi impressum**, 'the general notion commonly current,' for instance, that right is the interest of the majority.

4. **proprium**, 'the essential characteristic.'

7. **ut sintne tria** has much the best authority: *ut* = 'as for instance': ***aut*** adopted by Pid. requires us to repeat 'si quaeratur,' and would suggest that the enquiry which it introduces was of an entirely different kind from the preceding. The Peripatetics admitted that physical advantages and advantageous circumstances were desirable: the Stoics would not admit that anything was desirable but wisdom. Other things were *ἀδιάφορα*, though they allowed them to be *προηγμένα, ἔχοντα ἀξίαν*, yet *διαφέρειν λέγουσιν αἱρετὸν καὶ ληπτὸν . . . καὶ καθόλου τὸ ἀγαθὸν τοῦ ἀξίαν ἔχοντος*. Cp. Zeller Stoics pp. 232, 281.

Top. 22. 83 is worth comparing: 'cum autem quid sit quaeritur, notio explicanda est et proprietas et divisio et partitio: haec enim sunt definitioni attributa: additur etiam descriptio, quam *χαρακτῆρα* Graeci vocant. Notio sic quaeritur: sitne id aequum, quod ei, qui plus potest, utile est: proprietas sic: in hominemne solum cadat an etiam in beluas aegritudo: divisio et eodem pacto partitio: triane genera bonorum sint: descriptio, qualis sit avarus, qualis adsentator, ceteraque eiusdem generis, in quibus natura et vita describitur.'

10. **prima genera**, 'main classes,' ii. 41 (note).

gloriae causa mortem obire. Comparationis autem duo sunt 117
modi; unus, cum idemne sit an aliquid intersit quaeritur; ut
metuere et vereri, ut rex et tyrannus, ut adsentator et amicus;
alter, cum quid praestet aliud alii quaeritur, ut illud, optimine
cuiusque sapientes an populari laude ducantur. Atque eae
quidem disceptationes, quae ad cognitionem referuntur, sic fere
a doctissimis hominibus describuntur. Quae vero referuntur ad **30**
agendum, aut in officii disceptatione versantur, quo in genere 118
quid rectum faciendumque sit quaeritur, cui loco omnis virtutum
et vitiorum est silva subiecta, aut in animorum aliqua permotione
aut gignenda aut sedanda tollendave tractantur. Huic generi
subiectae sunt cohortationes, obiurgationes, consolationes, mise-
rationes omnisque ad omnem animi motum et impulsio et, si ita
res feret, mitigatio. Explicatis igitur his generibus ac modis 119
disceptationum omnium nihil sane ad rem pertinet, si qua in re
discrepavit ab Antoni divisione nostra partitio: eadem sunt
membra in utriusque disputatione, sed paulo secus a me atque
ab illo partita ac tributa. Nunc ad reliqua progrediar meque ad
meum munus pensumque revocabo. Nam ex illis locis, quos
exposuit Antonius, omnia sunt ad quaeque genera quaestionum
argumenta sumenda; sed aliis generibus alii loci magis erunt
apti; de quo non tam quia longum est quam quia perspicuum
est, dici nihil est necesse. Ornatissimae sunt igitur orationes 120
eae, quae latissime vagantur et a privata [et a singulari] contro-

16. *discrepavit M* KS: *discrepuit* P. 18. *tributa M* KS: *distributa* P. 24. [*a privata et*] *a singulari* K: *a privata* [*et a singulari*] S: *a privata ac singulari* P.

2. **idemne sit,** 'whether two things are the same.'

3. **metuere**: cp. Cic. Cat. M. 11. 37 of App. Claudius Caecus 'metuebant servi, verebantur liberi:' Plaut. Amph. prol. 23 'intellexerat vereri vos se et metuere ita ut aequomst Iovem:' 'dread' and 'fear' nearly correspond.

9. **cui loco,** 'a head under which.'

10. **silva,** 'material furnished by.'

14. **mitigatio,** sc. of the emotion. There is a very natural compression to preserve the regularity of structure.

16. **discrepavit** is the form found in *M* (*AHEZγ* Lgg. 2. 4. 36): Nonius quotes *discrepuit* (p. 84) with the inferior MSS., and is followed by some recent editors.

ab Antoni divisione: ii. 163 ff.

23. **igitur** goes back to § 106, after the digression upon the usurpation by philosophers of those discussions of general abstract questions, which Crassus claims for orators.

24. **latissime vagantur,** 'take the widest range:' cp. Orat. 44 'a propriis personis et temporibus semper, si potest, avocat controversiam. Latius enim de genere quam de parte disceptare licet, ut quod in universo sit probatum id in parte sit probari necesse;' and Morley's Burke, p. 213 'Burke will always be read with delight and edification, because in the midst of discussions on the local and the accidental, he scatters apophthegms that take us into the regions of lasting wisdom.' But for the immediate success of the orator this is often a dangerous gift, as no one proved more often than Burke.

a privata controversia = 'from the case of an individual.'

versia se ad universi generis vim explicandam conferunt et convertunt, ut ei, qui audiant, natura et genere et universa re cognita de singulis reis et criminibus et litibus statuere possint.

121 Hanc ad consuetudinem exercitationis vos, adulescentes, est cohortatus Antonius atque a minutis angustisque concertationibus ad omnem vim varietatemque vos disserendi traducendos putavit; qua re non est paucorum libellorum hoc munus, ut ei, qui scripserunt de dicendi ratione, arbitrantur, neque Tusculani atque huius ambulationis antemeridianae aut nostrae posmeridianae sessionis; non enim solum acuenda nobis neque procudenda lingua est, sed onerandum complendumque pectus maximarum rerum et plurimarum suavitate, copia, varietate.

31 Nostra est enim—si modo nos oratores, si in civium discepta-
122 tionibus, si in periculis, si in deliberationibus publicis adhibendi auctores et principes sumus—nostra est, inquam, omnis ista prudentiae doctrinaeque possessio, in quam homines quasi caducam atque vacuam abundantes otio, nobis occupatis, involaverunt

2. *audiant* ω PS : *audiunt* K. *natura et genere* ς : *naturae genere A.* 8. *arbitrantur M* KS : *arbitrati sunt* vulg. 14. *si in periculis, si in deliberationibus* om. *A.* *adhibendi* ς : *adimendi A.*

[**et a singulari**] : so codd. Pid. corrects 'ac singulari,' but the repetition of 'et a' points rather to an intrusion of one or the other epithet. Kayser rejects 'et a privata,' but there is force in Sorof's contention that 'privata' as the more unusual phrase is the more likely to have been explained by the insertion of 'singulari,' which might be regarded as the natural antithesis to 'universi.'

1. **se conferunt et convertunt**, an accumulation of synonyms merely for the sake of emphasis, 'are always turning': cp. 'exstare et eminere' § 101, 'consumpta ... et exhausta' § 102, 'cernere et videre' § 161, 'formamus et fingimus' § 177, 'transduxi et converti' ii. 199, 'extrudam et eiciam,' ii. 234, &c.

2. **natura et genere et universa re**, 'the nature and character of the question as a whole:' the three words are all practically synonymous.

4. **est cohortatus**, ii. 133 ff.

6. **vim varietatemque**, 'varied range:' cp. i. 10 'illarum artium paene infinitam vim et materiem:' iii. 131 'tantam vim rerum cognitionemque comprehenderis.'

9. **ambulationis**, ii. 12 and 20.

posmeridianae: § 17 (note).

10. **acuenda**, as by the use of the whetstone.

procudenda, by hammering on the anvil: cp. Verg. G. i. 261 'procudit arator vomeris obtunsi dentem': it is the opposite of 'obtundere' used as in § 93 and ii. 282. Cp. Pind. Pyth. i. 166 ἀψευδεῖ πρὸς ἄκμονι χάλκευε γλῶσσαν.

11. **pectus**, 'the mind;' more commonly in the sense of 'the heart:' but cp. Hor. Sat. ii. 4. 90 'quamvis memori referas mihi pectore cuncta.' In the orations Cicero never uses the word in any but the physical sense, except in Phil. ii. 111, where there is a play upon both meanings, 'tuum hominis simplicis pectus vidimus,' and in Pis. 24 'angustiae pectoris tui non capiunt.'

14. **in ... publicis**, i.e. in civil suits, in criminal trials, and in the debates of the forum and the senate.

16. **caducam**, 'lapsed.' Ulpian, xvii. 1 (in Muirhead's Gaius, p. 394) 'quod quis sibi testamento relictum, ita ut iure civili capere possit, aliqua ex causa non ceperit, *caducum* appellatur, veluti cecidit ab eo.' Cp. King's note on Phil. x. 11 'caducae hereditates.'

atque etiam aut inridentes oratorem, ut ille in Gorgia Socrates, cavillantur aut aliquid de oratoris arte paucis praecipiunt libellis eosque rhetoricos inscribunt, quasi non illa sint propria rhetorum, quae ab eisdem de iustitia, de officio, de civitatibus instituendis et regendis, de omni vivendi [denique etiam de naturae] ratione
dicuntur. Quae quoniam iam aliunde non possumus, sumenda **123**
sunt nobis ab eis ipsis, a quibus expilati sumus; dum modo illa ad hanc civilem scientiam, quo pertinent et quam intuentur, transferamus, neque, ut ante dixi, omnem teramus in his discendis rebus aetatem; sed cum fontis viderimus, quos nisi qui celeriter cognorit, numquam cognoscet omnino, tum, quotienscumque opus erit, ex eis tantum, quantum res petet, hauriemus;
nam neque tam est acris acies in naturis hominum et ingeniis, **124**
ut res tantas quisquam nisi monstratas possit videre, neque tanta tamen in rebus obscuritas, ut eas non penitus acri vir ingenio cernat, si modo aspexerit. In hoc igitur tanto tam immensoque campo cum liceat oratori vagari libere atque ubicumque constiterit, consistere in suo, facile suppeditat omnis apparatus orna-
tusque dicendi; rerum enim copia verborum copiam gignit; et, **125**
si est honestas in rebus ipsis, de quibus dicitur, exsistit [ex re]

5. *denique etiam de naturae* Bakium secutus incl. K. 7. *exspoliati* M^2 (teste Ellendtio): *expilati A*.

1. **in Gorgia,** i. 47 (note).

2. **cavillantur,** 'banter,' ii. 218 (note).

3. **rhetoricos inscribunt,** i. 55, a passage which shows that Cicero has mainly in view Aristotle and Theophrastus. Cp. Theon. Progymn. Ep. ii. 69 *παραδείγματα δὲ τῆς τῶν θέσεων γυμνασίας λαβεῖν ἔστι παρά τε Ἀριστοτέλους καὶ Θεοφράστου. πολλὰ γάρ ἐστιν αὐτῶν βιβλία θέσεων ἐπιγραφόμενα.*

4. **de iustitia,** &c., i.e. their treatises on ethics, on politics, and on physics. Crassus (rather absurdly) complains that these also should have been included in the *ῥητορικά*, inasmuch as a knowledge of these subjects is needed for the orator. In i. 68 Crassus reluctantly concedes physics and dialectics to the philosophers, but in Orat. 16 Cicero repeats his claim for physics: 'quid dicam de natura rerum, cuius cognitio magnam orationis suppeditat copiam?'

7. **dum modo illa . . . transferamus,** i.e. the abstract doctrines of ethics, &c., if borrowed by the orator from the philosophers, are yet to be adapted for use in public life, for which they are really intended, and which they have in view. Schütz's proposal to read 'intuemur' is plausible, and naturally occurs to a reader: but it is not a violent metaphor to speak of these abstract doctrines as having a regard to the practical needs of life.

9. **ante,** § 86 ff.

10. **fontis,** i. 203, ii. 117, 174.

11. **numquam cognoscet,** § 89.

18. **suppeditat**: this neuter use of the word, though less common than the transitive form, is not rare in Cicero; cp. de Nat. D. i. 109 'innumerabilitas suppeditat atomorum.' Wharton, Etym. Lat., does not accept the notion that it may be a frequentative from 'suppeto;' but the similarity in meaning is curious. Corssen, Beitr. 96, also denies the connexion, assuming a primary 'suppedo,' like 'repedo,' which is probable.

apparatus, § 92.

19. **rerum . . . copia,** ii. 146 (note): cp. *res* (sing. and plur.) in i. 20.

20. **honestas,** 'elevation.'

naturalis quidam splendor in verbis. Sit modo is, qui dicet aut scribet, institutus liberaliter educatione doctrinaque puerili et flagret studio et a natura adiuvetur et in universorum generum infinitis disceptationibus exercitatus ornatissimos scriptores oratoresque ad cognoscendum imitandumque delegerit, ne ille haud sane, quem ad modum verba struat et inluminet, a magistris istis requiret; ita facile in rerum abundantia ad orationis ornamenta sine duce natura ipsa, si modo est exercitata, delabitur.'

32 Hic Catulus 'di immortales,' inquit 'quantam rerum varieta-
126 tem, quantam vim, quantam copiam, Crasse, complexus es quantisque ex angustiis oratorem educere ausus es et in maiorum suorum regno conlocare! Namque illos veteres doctores auctoresque dicendi nullum genus disputationis a se alienum putasse accepimus semperque esse in omni orationis ratione versatos;
127 ex quibus Eleus Hippias, cum Olympiam venisset maxima illa

8. *si modo erit, excitante delabetur* S: *si modo est exercitata delabitur M*: *si modo est, excitabitur* Bakium secutus K: *si modo est excitata, labetur* Ell.

4. **exercitatus,** &c., 'after a training in the abstract discussion of general questions.'

5. **ne ille**: cp. Ritschl, Prol. Trin. 97 'prorsus novicia affirmandi particula *nae* est, quam constantissimo testimonio antiqui libri [so here *M*] *ne* fuisse consentiunt.' The word is in good Latin always followed by a personal or demonstrative pronoun: cp. Fleckeisen, Philol. ii. 101; Reid on Acad. ii. 117. The examples from Plautus (Asin. 374, Rudens 977) and Terence (Andr. Prol. 17), where it is not so followed, quoted by Forcellini, are corrected by the best editors. Liv. xxvi. 31. 10 admits of easy correction (cp. Weissenborn): in xxxiv. 4. 16 the reading is very doubtful. Hence the rule may be regarded as absolute, and may be extended from classical prose (as in L. & S.) to verse: cp. Reisig, Vorles. iii². 129. The translation from Eupolis (ii. 457 Mein.) by Grotius 'Nae per Marathone quod commisi proelium | gaudebit nemo cor meum qui afflixerit' cannot be defended.

8. **delabitur,** 'finds its way to.' The reading of *M* has been altered by Sorof into 'sine duce natura ipsa, si modo erit, excitante delabetur:' I fail to see the need of this, or of Bake's 'natura ipsa, si modo est, excitabitur,' adopted by Kayser. All that is wanted is natural capacity (*φύσις*), trained by practice (*μελέτη*); then, if there is an abundant supply of matter, the suitable diction is at once found without any *τέχνη*. Schütz read *excitata*, which Ellendt adopts: I cannot think it 'felix coniectura.'

8. **natura ipsa** must be nom.

11. **educere,** i. 157.

12. **auctores,** 'masters,' i.e. authorities upon eloquence, not teachers. Catulus here takes up his usual *rôle* as the accomplished student of Greek history and literature: cp. ii. 20.

15. **Hippias,** of Elis, an older contemporary of Socrates: cp. Plat. Hipp. Min. p. 368 B, where Socrates says *πάντως δὲ πλείστας τέχνας πάντων σοφώτατος εἶ ἀνθρώπων, ὡς ἐγώ ποτέ σου ἤκουον μεγαλαυχουμένου πολλὴν σοφίαν καὶ ζηλωτὴν σαυτοῦ διεξιόντος ἐν ἀγορᾷ ἐπὶ ταῖς τραπέζαις. ἔφησθα δὲ ἀφικέσθαι ποτὲ εἰς Ὀλυμπίαν (εἰς τὴν τῶν Ἑλλήνων πανήγυριν) ἃ εἶχες περὶ τὸ σῶμα ἅπαντα σαυτοῦ ἔργα ἔχων.* Then he goes on to tell how Hippias had boasted that he had made the ring which he was wearing, and another seal, and his strigil and flask, and his shoes, and his mantle and his tunic, and his fine girdle, and also his poems and speeches, to say nothing of his skill in music. If the genuineness of this dialogue is open to question, there is no doubt that it may have been known to Cicero.

quinquennali celebritate ludorum, gloriatus est cuncta paene
audiente Graecia nihil esse ulla in arte rerum omnium quod ipse
nesciret; nec solum has artis, quibus liberales doctrinae atque
ingenuae continerentur, geometriam, musicam, litterarum cogni-
tionem et poëtarum atque illa, quae de naturis rerum, quae
de hominum moribus, quae de rebus publicis dicerentur, *se tenere*
sed anulum, quem haberet, pallium, quo amictus, soccos, quibus
indutus esset, sua manu confecisse. Scilicet nimis hic quidem 128
est progressus, sed ex eo ipso est coniectura facilis, quantum
sibi illi oratores de praeclarissimis artibus appetierint, qui ne
sordidiores quidem repudiarint. Quid de Prodico Cio, de
Thrasymacho Calchedonio, de Protagora Abderita loquar?
quorum unus quisque plurimum *ut* temporibus illis etiam de
natura rerum et disseruit et scripsit. Ipse ille Leontinus Gor- 129

6. *se tenere* addidit S e coniect. Kayseri. 13. *ut* addidit S e coniect. Campii.

1. **quinquennali.** The Olympic games were held, as we should say, every *four* years; but according to the inclusive reckoning of the Greeks they were called a πενταετηρίς (Pind. Ol. iii. 37; x. 70). Ovid uses the word *Olympias* as equivalent to *lustrum*, a period of *five* years: cp. Ep. Pont. iv. 6. 5 'In Scythia nobis quinquennis Olympias acta est: iam tempus lustri transit in alterius,' i.e. he had been five years at Tomi. If there could be any ambiguity about this, it is removed by comparing Trist. iv. 8. 33 'Iamque decem lustris omni sine labe peractis,' and Ib. i. 'lustris bis iam mihi quinque peractis,' with Trist. iv. 10. 95 'postque meos ortus Pisaea vinctus oliva abstulerat decies praemia victor equus.' In this error he is followed by Martial (cp. Friedländer on iv. 45. 3) with one doubtful exception (vi. 85. 8), and by Servius on Aen. i. 283.—In the same way the great Panathenaea were held every four years (in the third Olympiad), but they are similarly called πενταετηρίς. Liddell and Scott are somewhat misleading in translating 'a feast held every five years' instead of 'every fifth year.' It is hard to suppose that Cicero did not know how often the Olympic games were held, yet *quinquennalis* is not equivalent to πενταετηρίς. In Liv. xxxi. 9. 9 we have *quinquennalia vota* made in B.C. 200, and discharged in B.C. 194 (xxxiv. 44. 6), but here there seems to have been a postponement for some unknown reason. The *quinquennale ludicrum* of Tac. Ann. xiv. 20 is the same as the *lustrale certamen* of Ann. xvi. 4, founded in A.D. 60, and repeated in A.D. 65: the *quinquennales* held office for five years, from *lustrum* to *lustrum*. I do not know any evidence that *quinquennalis* could be used to mean 'every fifth year' as L. & S. say, unless this passage is to be taken as proof. The 'quinq. certamen gymnicum' of Suet. Aug. 98, which is quoted as such, may have been a '*lustrale certamen*.'

3. **quibus . . . continerentur,** 'on which were based.'

7. **soccos,** the Greek shoe, which it was considered hardly creditable for a Roman to wear, pro Rab. Post. 10. 27 'consularis homo soccos habuit et pallium.'

11. **Cio**: cp. ii. 351 (note).

12. **Calchedonio**: Introd. p. 30, 'in numismatis diserte legitur Καλχ. [Sandys, on Orat. 39; so *M* here]; Chalcedonius, quod circumfertur, nullus. Illa antiquior forma in Brut. 8. 30 ab optimis libris commendatur' Ell. Cp. Reid on Acad. i. 17.

13. **ut temporibus illis**: the *ut* is a happy conjecture of Sorof's, in which he was anticipated by Campe: 'considering the time in which they lived.'

14. **scripsit**: none of these works have survived even in fragments of any importance. The fragments of Gorgias are best collected in an appendix to Dr. Thompson's edition of Plato's Gorgias.

gias, quo patrono, ut Plato voluit, philosopho succubuit orator, qui aut non est victus umquam a Socrate neque sermo ille Platonis verus est; aut, si est victus, eloquentior videlicet fuit et disertior Socrates et, ut tu appellas, copiosior et melior orator—sed hic in illo ipso Platonis libro de omni re, quaecumque in disceptationem quaestionemque vocetur, se copiosissime dicturum esse profitetur; isque princeps ex omnibus ausus est in conventu poscere qua de re quisque vellet audire; cui tantus honos habitus est a Graecia, soli ut ex omnibus Delphis non
130 inaurata statua, sed aurea statueretur. Sed hi, quos nominavi, multique praeterea summique dicendi doctores uno tempore fuerunt; ex quibus intellegi potest ita se rem habere, ut tu, Crasse, dicis, oratorisque nomen apud antiquos in Graecia maiore
131 quadam vel copia vel gloria floruisse. Quo quidem magis dubito

6. *vocetur E* cum Lagg. 3. 6 K: *revocetur AH* Fr.: *vocaretur ς* PS.
11. *summique M* KS: *summi* P.

1. **quo patrono,** 'who was the advocate when the orator fell before the philosopher.'

2. **qui**: corrective, 'though either he.'

sermo, the Gorgias. 'We are told by Athenaeus, and there is no improbability in the story, that this dialogue was read by the personage after whom it was named, who assured his friends, somewhat gratuitously, one would have thought, that he never said or heard any of the things contained in it.' Thompson, Introd. p. xix.

4. **tu appellas**: i. 47.

5. **sed,** resumptive after a parenthesis, i. 37 (note).

in illo ipso libro: Gorg. 447 C *ἐκέλευε γοῦν νῦν δὴ ἐρωτᾶν ὅτι τις βούλοιτο τῶν ἔνδον ὄντων καὶ πρὸς ἅπαντα ἔφη ἀποκρινεῖσθαι.*

9. **a Graecia**: the name of a country is used for its inhabitants far less freely in Latin than in English: but cp. § 127.

10. **inaurata statua**: so Cicero had one erected in his honour at Capua (in Pis. 25), and proposed that 'statua equestris inaurata' should be erected by the senate in honour of Lepidus (Phil. v. 41), which he speaks of as an unprecedented honour. There is an interesting account of the practice of erecting statues in Plin. H. N. xxxiv. 15 ff. 'transit et a dis ad hominum statuas atque imagines multis modis. Bitumine antiqui tinguebant eas, quo magis mirum est placuisse auro integere.' He tells us (§ 63) that Nero had a statue of Alexander by Lysippus gilded: 'dein cum pretio perisset gratia artis, detractum est aurum.' Dr. Schmitz (Dict. Ant. p. 1071 a) says 'Many of the examples of bronze works that have reached us exhibit signs of having been gilt, and the writers of antiquity refer occasionally to the practice. It does not seem to have been employed till taste had much deteriorated: probably when the value and richness of the material were more highly estimated than the excellence of the workmanship.' But Cicero here seems to imply that the statue might have been expected to be gilded, and a statue of Gorgias would belong to the very best time of art. This story of the statue at Delphi is told in different ways. Pausanias (vi. 17, and x. 18), Hermippus in Athen. xi. 505, and Pliny H. N. xxxiii. 4. 83, say that he set it up himself, while Valerius Max. viii. 15 ext. 2 and Philostr. 493 agree with Cicero: 'universa Graecia in templo Delphici Apollinis statuam solido ex auro posuit, cum ceterorum ad id tempus auratas collocasset.' Pausanias speaks of it as gilded, Pliny as of solid gold.

12. **fuerunt,** 'lived:' in this sense 'vivere' is rare.

14. **copia**: the reference is ambiguous. If Cicero is going back to his general line of argument (§ 126), that the early orators commanded a wider range of themes, Kühner is right in rendering 'was distinguished alike by a more com-

tibine plus laudis an Graecis vituperationis statuam esse tribuendum: cum tu in alia lingua ac moribus natus occupatissima in civitate vel privatorum negotiis paene omnibus vel orbis terrae procuratione ac summi imperii gubernatione districtus tantam vim rerum cognitionemque comprehenderis eamque omnem cum eius, qui consilio et oratione in civitate valeat, scientia atque exercitatione sociaris; illi nati in litteris ardentesque his studiis, otio vero diffluentes, non modo nihil acquisierint, sed ne relictum quidem et traditum et suum conservarint.'
Tum Crassus 'non in hac' inquit 'una, Catule, re, sed in aliis **33**
etiam compluribus distributione partium ac separatione magni- 132
tudines sunt artium deminutae. An tu existimas, cum esset Hippocrates ille Cous, fuisse tum alios medicos, qui morbis, alios, qui volneribus, alios, qui oculis mederentur? Num geometriam Euclide aut Archimede, num musicam Damone aut Aristoxeno, num ipsas litteras Aristophane aut Callimacho tractante tam discerptas fuisse, ut nemo genus universum complecteretur atque ut alius
aliam sibi partem in qua elaboraret seponeret? Equidem saepe 133
hoc audivi de patre et de socero meo, nostros quoque homines,

16. *discerpta H* Fr.

prehensive abundance of learning and also by a higher reputation.' If he is thinking only of the 'multi uno tempore fuerunt,' Sorof is right in his note: '*Copia*, of course *oratorum* or *eam artem profitentium*.' The context points rather to Kühner's view.

4. **procuratione**, 'charge.'

6. **eius, qui consilio et oratione in civitate valeat**, 'of one who holds rank as a statesman and an orator.' One editor actually puts a note that this is L. Mucius Scaevola.

8. **otio diffluentes**: cp. Reid on Lael. 52 'homines deliciis diffluentes,' where he notices that 'diffluere' is rather a rare word.

11. **distributione partium**: we might have expected *distributio in partes*, 'the formation of parts' by division. Hippocrates of Cos was the most famous of the ancient Greek physicians (B.C. 460–364): and not only so, but 'a literary genius of the highest order' (Mahaffy, ii. 48). A large collection of medical works, written in the Ionic dialect, is still extant and ascribed to him; some of them seem to be genuine. The best edition is by Littré (4 vols. Paris, 1839). Euclides (about B.C. 300) was the master of Archimedes (B.C. 287–212). Damon, who taught music to Pericles (Plutarch, Per. 4), is referred to several times by Plato (Rep. iii. 400 B, iv. 424 C, Laches, 180 C, 197 D) as an authority on music. He was banished from Athens. Aristoxenus of Tarentum lived more than a century later. His ἁρμονικὰ στοιχεῖα is the most ancient Greek treatise on music that has come down to us. He was a pupil of Aristotle, and it is said that he hoped to succeed him as head of his school.

16. **Aristophanes** of Byzantium, the famous critic of Alexandria (flor. B.C. 264), pupil of Zenodotus and teacher of Aristarchus, head of the Alexandrian library, in which office he was succeeded by Callimachus. For the Homeric work of these scholars cf. Mahaffy, i. 36 ff. Aristophanes was the first to write accents in Greek.

17. **atque**, 'but rather,' i. 213 (note).

19. **de patre**: more commonly 'ex patre': but cp. de Rep. ii. 15 'saepe enim hoc de maioribus natu audivimus:' Brut. 100 'audivi equidem ista de maioribus natu:' de Off. iii. 77 'audiebam de patre meo.' *Ex* is always used in this sense in the speeches.

qui excellere sapientiae gloria vellent, omnia, quae quidem tum haec civitas nosset, solitos esse complecti. Meminerant illi Sex. Aelium; M'. vero Manilium nos etiam vidimus transverso ambulantem foro; quod erat insigne eum, qui id faceret, facere civibus suis omnibus consilii sui copiam; ad quos olim et ita ambulantis et in solio sedentis domi sic adibatur, non solum ut de iure civili ad eos, verum etiam de filia conlocanda, de fundo emendo, de agro colendo, de omni denique aut officio aut negotio refer-
134 retur. Haec fuit P. Crassi illius veteris, haec Ti. Coruncani, haec proavi generi mei Scipionis prudentissimi hominis sapientia, qui omnes pontifices maximi fuerunt, ut ad eos de omnibus divinis atque humanis rebus referretur; eidemque in senatu et apud populum et in causis amicorum et domi et militiae
135 consilium suum fidemque praestabant. Quid enim M. Catoni praeter hanc politissimam doctrinam transmarinam atque adven-

2. **Sex. Aelium**, i. 198. He was consul B.C. 198, censor 184. The father of Crassus may have been born 180–170; Scaevola was born about B.C. 170, for he heard Carneades at Rome in 155 when *adulescens*. But in B.C. 160 Aelius must have been at least eighty years of age. For the account cp. §§ 194, 214. Reid on Lael. 9 'memineram Paulum, videram Catonem,' holds that in all passages where *memini* is thus used with the acc. of the person there is an ellipse of an infinitive. This is a very arbitrary explanation of the passages in this book, and I cannot think it at all probable. Cp. Phil. v. 17 'Cinnam memini, vidi Sullam.' It is much better to acquiesce in the old explanation, that *memini* c. acc. = *recordor*, 'I call to mind:' c. gen. 'I have a remembrance of.' Cic. Planc. 80 'qui sunt boni cives . . . nisi qui patriae beneficia meminerunt,' is surely enough to upset Reid's rule: cp. de Fin. ii. 63 'L. Thorius quem meminisse tu non potes.'

3. **M'. Manilium**, consul in B.C. 149, i. 212. Becker, Handb. i. 328, compares with this passage Plaut. Curc. 475 'in foro infumo boni homines atque dites ambulant,' which occurs in a speech of doubtful genuineness, though certainly earlier than Cicero. Cp. Ritschl, Op. ii. 385.

6. **in solio**, i. 199, ii. 143.

9. **P. Crassus** was elected pontifex maximus in B.C. 212, and was consul in 205. Livy xxx. 1 praises him very highly: 'congestis omnibus humanis a natura fortunaque bonis nobilis idem ac dives erat, forma viribusque corporis excellebat, facundissimus habebatur seu causa oranda, seu in senatu, *aut* ad populum suadendi ac dissuadendi locus esset, iuris pontificii peritissimus: super haec bellicae quoque laudes consulatus compotem fecerant.' Cp. Cat. M. 27 and 50. He was the first of the family to bear the cognomen *Dives*, and was the grandfather of the grandfather of the triumvir Crassus, but stood in no ascertainable relation to the orator.

Ti. Coruncanius, cons. B.C. 280, is often mentioned by Cicero (as in Cat. M. 15) along with Fabricius and Curius Dentatus, as one of the heroes of the good old time of the wars with Pyrrhus. He was distinguished not only as a general, but also as a statesman and a lawyer, and was the first plebeian pontifex maximus (Liv. Epit. xviii).

10. **proavi**: i.e. P. Cornelius Scipio Nasica Corculum, consul in B.C. 162, and elected pontifex maximus in B.C. 150. He was the great grandfather of the Scipio Nasica of § 8. The surname 'Corculum' was given to him for his shrewdness.

15. **hanc**, 'our present.'

transmarinam: Cp. de Rep. ii. 15 'ac tamen facile patior, non esse transmarinis nec importatis artibus eruditos, sed genuinis domesticisque virtutibus:' ib. iii. 3 'qui . . . ad domesticum maiorumque morem etiam hanc a Socrate adventiciam doctrinam adhibuerunt.'

ticiam defuit? Num, quia ius civile didicerat, causas non dicebat?
aut quia poterat dicere, iuris scientiam neglegebat? Utroque
in genere et elaboravit et praestitit. Num propter hanc ex
privatorum negotiis conlectam gratiam tardior in re publica
capessenda fuit? Nemo apud populum fortior, nemo melior
senator; idem facile optimus imperator; denique nihil in hac
civitate temporibus illis sciri discive potuit, quod ille non cum
investigarit et scierit tum etiam conscripserit. Nunc contra 136
plerique ad honores adipiscendos et ad rem publicam gerendam
nudi veniunt atque inermes, nulla cognitione rerum, nulla scientia
ornati. Sin aliquis excellit unus e multis, effert se, si unum
aliquid adfert, aut bellicam virtutem aut usum aliquem mili-
tarem; quae sane nunc quidem obsoleverunt; aut iuris scientiam,
ne eius quidem universi; nam pontificium, quod est coniunctum,
nemo discit; aut eloquentiam, quam in clamore et in verborum
cursu positam putant; omnium vero bonarum artium, denique
virtutum ipsarum societatem cognationemque non norunt. Sed **34**
ut ad Graecos referam orationem, quibus carere hoc quidem in 137
sermonis genere non possumus—nam ut virtutis a nostris, sic
doctrinae sunt ab illis exempla petenda—septem fuisse dicuntur

18. *in sermonis* S *s*: *sermonis M* KP.

1. **didicerat**: most MSS. (including *M*) prefix *non*, to the ruin of the sense. Cicero means of course that Cato was not content with his theoretical knowledge of the law, but also practised as a speaker. Cp. i. 171. Such a striking instance shows that our best MSS. are not free from deliberate interpolations.

3. **elaboravit**: i. 18 (note).

8. **investigarit**: for the tense cp. ii. 230 (note). For Cato's writings cp. Reid Introd. to Cato M. p. 22. The 'Fragmenta' are best edited by Jordan (Leipzig, 1860), the 'De Re Rustica' by Keil (ib. 1884).

11. **effert se . . . adfert**, an intentional play upon words.

13. **obsoleverunt**: Marius was perhaps the only contemporary of Crassus who rose to high office by his services in the field. 'The rule was that the noble lords, when they were to assume the command of armies, hastily read up from the Greek military manuals and the Roman annals as much as was required for holding a military conversation, and then, when in the field, acted most wisely by intrusting the real command to an officer of humble lineage and strict discretion.' Mommsen, iii. 138.

14. **(ius) pontificium**, contained in the 'libri pontificum,' i. 193, discussed at length in Mommsen, Röm. St. ii. 33 ff.

15. **clamore**: cp. § 81, ii. 86.

18. **in genere**: *M* omit 'in,' which Ellendt (followed by Pid. and Kayser) defends, taking 'hoc genere' as an abl. abs. = 'cum tale sermonis genus est,' like 'hoc populo' in ii. 4. But it seems much more probable that 'in' should have dropped out after 'quidem.'

20. **septem**: the list somewhat varies. Only four names appear in all the enumerations: Thales, Bias, Pittacus, and Solon. Besides these Plato (Prot. 343 A) names also Cleobulus, Myso, and Chilo: instead of Myso, most writers name Periander. But we find as many as twenty-two persons, of very various periods, who were by some authorities counted among the Seven. Cp. Zeller, Pre-Soc. Phil. i. 119 note. Bias of Priene

uno tempore, qui sapientes et haberentur et vocarentur: hi omnes praeter Milesium Thalen civitatibus suis praefuerunt. Quis doctior eisdem temporibus illis aut cuius eloquentia litteris instructior fuisse traditur quam Pisistrati? qui primus Homeri libros confusos antea sic disposuisse dicitur, ut nunc habemus. Non fuit ille quidem civibus suis utilis, sed ita eloquentia floruit,
138 ut litteris doctrinaque praestaret. Quid Pericles? de cuius dicendi vi sic accepimus, ut, cum contra voluntatem Atheniensium loqueretur pro salute patriae severius, tamen id ipsum, quod ille contra popularis homines diceret, populare omnibus et iucundum videretur; cuius in labris veteres comici, etiam cum illi male dicerent (quod tum Athenis fieri licebat,) leporem

was proverbial as a just judge, and defended his native city against Alyattes of Lydia; Pittacus was ruler of Mitylene; Periander, of Corinth; Cleobulus was a leading man at Lindus; Chilo was *ἔφορος ἐπώνυμος* at Sparta; Myso a foremost citizen of Chenae. Diog. Laert. i. 14. 40 says of the Seven '*ὁ δὲ Δικαίαρχος οὔτε σοφοὺς οὔτε φιλοσόφους φησὶν αὐτοὺς γεγονέναι, συνετοὺς δέ τινας καὶ νομοθετικούς*, which is much Cicero's view. In his first book he gives lives of the eight sages already mentioned, and also of Anacharsis, Epimenides, Pherecydes, adding *καὶ οὗτοι μὲν οἱ κληθέντες σοφοί, οἷς τινες καὶ Πεισίστρατον τὸν τύραννον προσκαταλέγουσι.*

4. **Homeri libros**, &c. This is the earliest mention of this famous story. The first Greek writer, according to Prof. Jebb (Homer, p. 114), who refers to it is Pausanias (vii. 26), more than two centuries later; but Aelian, half a century before (Var. Hist. xiii. 13), says *τὰ Ὁμήρου ἔπη πρότερον διῃρημένα ᾖδον οἱ παλαιοί*, i.e. the rhapsodists; then Lycurgus *ἀθρόαν εἰς τὴν Ἑλλάδα ἐκόμισε τὴν Ὁμήρου ποίησιν*, then *ὕστερος Πεισίστρατος συναγαγὼν ἀπέφηνε τὴν Ἰλιάδα καὶ Ὀδύσσειαν.* Prof. Jebb and Mr. Monro (Encycl. Brit. xii. 116), following Wolf and Metzhorn, notice that all our authorities appear to have drawn from the same source, which was the inscription on a late statue of Pisistratus, so that the story has very weak and anonymous support. Mr. Monro rejects it altogether. Dr. Mahaffy (Gr. Lit. i. 29) is more inclined to accept it. The inscription ran (Bekker, Anecd. ii. 768) *τρίς με τυραννήσαντα τοσαυτάκις ἐξεδίωκε | δῆμος Ἀθηναίων καὶ τρὶς ἐπηγάγετο | τὸν μέγαν ἐν βουλῇ Πεισίστρατον, ὃς τὸν Ὅμηρον | ἤθροισα σποράδην τὸ πρὶν ἀειδόμενον.*

6. **eloquentia**: Bähr is doubtless wrong in finding a reference to this in Herod. i. 59. 5 *τῷ λόγῳ τῶν ὑπερακρίων προστάς*, but Plutarch (Solon, c. 26) speaks of Pis. as 'extremely smooth and engaging in his language.' To this supposed eloquence Cicero refers in Brut. 27 and 41: the learning is probably a flourish of Cicero's own, unless he thinks it may be argued from his interest in poetry. Cp. E. Curtius, i. 370.

8. **sic accepimus . . . ut videretur**, a loose expression for 'eam fuisse dicendi vim accepimus ut videretur.'

contra voluntatem . . . severius: the most splendid example of this is the speech in Thucydides, ii. 60–64, which doubtless preserves the substance, if not the form of the original.

11. **veteres comici**: e.g. Eupolis: cp. i. 216 (note).

12. **quod tum . . . licebat**: Augustine (de Civ. Dei, ii. 9) quotes, probably not literally, from Cicero de Rep. iv. (c. 10 Müller) 'apud quos [Graecos antiquiores] fuit etiam lege concessum, ut, quod vellet, comoedia, de quo vellet, nominatim diceret,' and contrasts the license, with which even Pericles was assailed, with the severer censorship of the stage at Rome. Mahaffy (i. 436) has noticed that we have no trace of attacks upon any member of the aristocratic party in any old comedy. The Schol. on Arist. Ach. 67 tells us that Antimachus carried in B.C. 440 a *ψήφισμα τοῦ μὴ κωμῳδεῖν*, which cannot have implied the complete suppression of comedy—this would be against

habitasse dixerunt tantamque in eodem vim fuisse, ut in eorum mentibus, qui audissent, quasi aculeos quosdam relinqueret. At hunc non declamator aliqui ad clepsydram latrare docuerat, sed, ut accepimus, Clazomenius ille Anaxagoras vir summus in maximarum rerum scientia: itaque hic doctrina, consilio, eloquentia

1. *in* inclus. S. 3. *aliqui M* S: *aliquis* KP Fr.

the clear evidence of C. I. G. i. 229—but can only mean *ὀνομαστὶ κωμῳδεῖν*, and indeed not so much to mention a living person, as to make him the main point of attack. This seems to have been mainly directed against Cratinus: it remained in force only three years. Aristophanes, or perhaps Callistratus, under whose name he brought out his play of the Babylonians, was attacked by Cleon for bringing the city into contempt in the presence of strangers, but this was apparently not under any special law; and the statement of the Schol. on Vesp. 1291 that Cleon brought forward a *ψήφισμα μηκέτι δεῖν κωμῳδίας ἐπὶ τῷ θεάτρῳ εἰσάγεσθαι* is doubtless an invention. The treatise *περὶ Ἀθηναίων πολιτείας*, ascribed to Xenophon, but too early to be his, says (ii. 18) *κωμῳδεῖν καὶ κακῶς λέγειν τὸν δῆμον οὐκ ἐῶσιν, ἵνα μὴ αὐτοὶ ἀκούωσι κακῶς*, which refers to such action as that taken by Cleon. In B.C. 415, at the time of the mutilation of the Hermae, one Syracosius carried a resolution restricting the freedom of comedy, but this seems to have had reference only to the circumstances of the time. Phrynichus Com. (Monotr. fr. 8 M.) imprecates curses on Syracosius: *ἀφείλετο γὰρ κωμῳδεῖν οὓς ἐπεθύμουν*. There is no definite authority for the current view (repeated by Pid. and Sorof) that the Four Hundred, and afterwards the Thirty, restricted by law the liberty of comedy: but doubtless it was dangerous in their day to use too much freedom. Cp. Bergk. Gr. Lit. iv. 116–121.

3. **declamator**: the old reading *clamator* is quite out of place here. *M* give *declamator*.

ad clepsydram: the 'water-clock,' used in Athenian courts to measure the time alloted to each speaker; and hence spoken of by Aristoph. Ach. 692, Vesp. 93, 857, as part of the furniture of a court. Cp. Dem. in Mil. 557 *οὐδ' εἰ τὸ παρ' ἀμφοτέρων ἡμῶν ὕδωρ ὑπάρξειε πρὸς τὸ λοιπὸν πᾶν τό τ' ἐμὸν καὶ τὸ τούτου προστεθέν, οὐκ ἂν ἐξαρκέσειεν*: Plat. Theaet. 201 B *δύνασθαι πρὸς ὕδωρ σμικρὸν διδάξαι ἱκανῶς τῶν γενομένων τὴν ἀλήθειαν*: and other exx. in L. & S. s. v. It has been sometimes supposed that the *clepsydra* was introduced to limit the length of speeches at Rome by Pompeius: our authority (Tac. de Orat. c. 38) does not say this, but 'primus tertio consulatu Cn. Pompeius adstrinxit, imposuitque veluti frenos eloquentiae.' It is probable, however, that *clepsydrae* were used for this purpose: and we find them often mentioned in later times: cp. Plin. Ep. ii. 11 'dixi horis paene quinque; nam xii clepsydris, quas spatiosissimas acceperam, sunt additae iv.' [If we may assume on the strength of iv. 9, 9 that Pliny's twelve 'water-clocks' were divided with Tacitus, who was joined with him in the impeachment, and that, as in that case, six hours were allowed for the prosecutors, each clepsydra would run for half-an-hour. Becker, Gall. ii[3]. 360 holds that 'xx' is the better reading, and does not suppose any division, so that each would have run for twelve minutes. The former is the more probable.] For the use of the clepsydra in rhetorical declamations, cp. Tusc. D. ii. 27. 67 'cras ergo ad clepsydram . . . et illud quidem ante meridiem; hoc eodem tempore,' i.e. the morning was to be spent in declamation, the afternoon, as on the day before, in philosophical conversation.

latrare: cp. Brut. 15. 58 'latrant enim iam quidam oratores, non loquuntur.'

4. **Anaxagoras**: Brut. 11. 44 'Pericles . . . primus adhibuit doctrinam: quae quamquam tum nulla erat dicendi, tamen ab Anaxagora physico eruditus exercitationem mentis a reconditis abstrusisque rebus ad causas forensis popularisque facile traduxerat:' cp. Plat. Phaedr. 269 E, Plut. Pericl. c. 5, and Orat. 15 (Sandys).

in maximarum rerum scientia: Sorof brackets *in*, arguing that it could only mean 'in spite of.' This is of course a common meaning of the preposition so used: cp. i. 45. 200; but it does not seem to be necessary.

excellens quadraginta annis praefuit Athenis et urbanis eodem
139 tempore et bellicis rebus. Quid Critias? quid Alcibiades? civitatibus quidem suis non boni, sed certe docti atque eloquentes, nonne Socraticis erant disputationibus eruditi? Quis Dionem Syracosium doctrinis omnibus expolivit? Non Plato? Atque eum idem ille non linguae solum, verum etiam animi ac virtutis magister ad liberandam patriam impulit, instruxit, armavit. Aliisne igitur artibus hunc Dionem instituit Plato, aliis Isocrates clarissimum virum Timotheum Cononis praestantissimi imperatoris filium, summum ipsum imperatorem hominemque doctissimum? aut aliis Pythagorius ille Lysis Thebanum Epa-

3. *suis quidem* SP : *quidem suis M* K.

1. **quadraginta annis**: so *M*; cp. 'tot annis' in ii. 76 (note); and for the duration of the supremacy of Pericles i. 216 (note). The date of Cimon's ostracism is somewhat uncertain, but it cannot possibly have been as early as 469, the date given by Sorof, and it was probably later than 465, given by Piderit. Cp. Clinton, Fast. Hellen.; Curtius gives 459 circ., Cox 457 (?).

In any case, thirty years would be more nearly accurate than forty for the duration of this pre-eminence of Pericles, and it was not really established till 444, when Thucydides was ostracised.

3. **non boni**: cp. Xen. Mem. i. 2. 12 "'Αλλ'," ἔφη γε ὁ κατήγορος, "Σωκράτει ὁμιλητὰ γενομένω Κριτίας τε καὶ 'Αλκιβιάδης πλεῖστα κακὰ τὴν πόλιν ἐποιησάτην. Κριτίας μὲν γὰρ τῶν ἐν τῇ ὀλιγαρχίᾳ πάντων πλεονεκτίστατός τε καὶ βιαιότατος ἐγένετο, 'Αλκιβιάδης δὲ αὖ τῶν ἐν τῇ δημοκρατίᾳ πάντων ἀκρατέστατος καὶ ὑβριστότατος καὶ βιαιότατος." Xenophon goes on to argue that Socrates was not responsible for the vices of Critias and Alcibiades, but did his best to reform them. Cp. too Plat. Apol. 33 A. Aeschines, in Tim. 173, says ἔπειθ' ὑμεῖς, ὦ 'Αθηναῖοι, Σωκράτην τὸν σοφιστὴν ἀπεκτείνατε, ὅτι Κριτίαν ἐφάνη πεπαιδευκώς, though this is doubtless a rhetorical exaggeration rather than a sober statement. As both were Athenians, Bergk's conjecture 'civibus' for 'civitatibus' seems plausible.

5. **Dionem**: the character of Dio and the nature of Plato's influence upon him are admirably discussed by Grote, c. lxxxiv.

Syracosium: cp. ii. 57 (note). *H* has this form here, as well as *A*.

9. **Timotheum**, made joint commander of the Athenian fleet in B.C. 378, and a leading man at Athens until the close of the Sacred War, when he was banished (B.C. 354), and died in exile. He was on intimate terms with Isocrates, who frequently accompanied him on his campaigns, and is said to have written his despatches. Cp. de Off. i. 32. 116 'hic idem Africanus eloquentia cumulavit bellicam gloriam, quod idem fecit Timotheus, Cononis filius, qui, cum belli laude non inferior fuisset quam pater, ad eam laudem doctrinae et ingeni gloriam adiecit.' Isocrates, writing after his death, gives a full account of his public services and high qualities in xv. 101–139.

11. **Lysis** (the MSS. have *Lysias* or some corrupted form of the name) of Tarentum took shelter at Thebes, 'from causes which we cannot make out,' after the suppression of the Pythagorean brotherhood, and there 'Epaminondas not only heard him as a pupil, but tended him almost as a son, during the close of an aged life' (Grote, vii. 107). According to some authorities he was himself a pupil of Pythagoras, but that is chronologically impossible. He is said to have escaped with Archippus, when the other Pythagoreans were burnt to death in a house at Croton, by Cylon (cp. Grote, iii. 350). Bentley on Phalaris (i. 142), assumes that this must have been an earlier philosopher of the name: Zeller, Phil. d. Gr. i^2. 239 (vol. i. p. 357 ff. E. T.) gets out of the difficulty by dating the attack about B.C. 430, instead of during the lifetime of Pythagoras (circ. B.C. 510), and ascribing it to Cylon's party, not to himself. The very confused

minondam, haud scio an summum virum unum omnis Graeciae? aut Xenophon Agesilaum? aut Philolaus Archytam Tarentinum? aut ipse Pythagoras totam illam veterem Italiae Graeciam, quae quondam magna vocitata est? Equidem non arbitror; **35**
sic enim video, unam quandam omnium rerum, quae essent 140
homine erudito dignae atque eo, qui in re publica vellet excellere, fuisse doctrinam; quam qui accepissent, si eidem ingenio ad pronuntiandum valuissent et se ad dicendum quoque non repugnante natura dedissent, eloquentia praestitisse. Itaque ipse 141
Aristoteles cum florere Isocratem nobilitate discipulorum videret, quod [ipse] suas disputationes a causis forensibus et civilibus ad

9. *ipse* ω K, qui tamen *quod—transtulisset* spuria esse iudicat.

and contradictory statements of our authorities are well collected by Zeller. Ueberweg (i. 46) accepts Zeller's view. It is by an extraordinary oversight that Sorof confuses this Lysis with the noble young Athenian who appears in Plato's dialogue bearing that name.

1. **unum omnis**: cp. i. 99, Or. 69.

2. **Xenophon** was closely associated with Agesilaus from the date (about B.C. 396) when he met him in Asia, till (probably) B.C. 387. Cicero doubtless exaggerates his influence over the Spartan king, who was probably quite ten years his senior. But Cicero has always a great admiration for Xenophon. The formal panegyric on Agesilaus ascribed to Xenophon is of very doubtful genuineness.

Philolaus, said to have been the first Pythagorean to commit to writing the doctrines of his sect (Zeller, vol. i. p. 313). Boeckh, who edited the extant work ascribed to him, maintained its genuineness, which had been questioned: Zeller thinks that it may have been interpolated, but that it is substantially genuine (ib. p. 315 note).

Archytam: of this philosopher, too, some fragments are extant, but the greater number of those ascribed to him are probably spurious (Zeller, ib. p. 320). This passage is remarkable, as Zeller notices, because it makes Philolaus, instead of Plato, the instructor of Archytas. Otherwise it bears a curious resemblance to Pseudo-Demosth. Amator. p. 1415, where Pericles, Alcibiades, Timotheus, and Archytas, are spoken of as owing their political eminence and association with Anaxagoras, Socrates, Isocrates, and Plato respectively: it finishes *τοῦτο δὲ Ἀρχύταν τὴν Ταραντίνων πόλιν οὕτω καλῶς καὶ φιλανθρώπως διοικήσαντα κύριον αὐτῆς καταστάντα, ὥστ' εἰς ἅπαντας τὴν ἐκείνου μνήμην διενεγκεῖν· ὃς ἐν ἀρχῇ καταφρονούμενος ἐκ τοῦ Πλάτωνι πλησιάσαι τοσαύτην ἔλαβεν ἐπίδοσιν.* Cicero (de Sen. 12. 41) represents Plato as visiting Archytas at Tarentum in B.C. 349, a date which is hardly possible. But Archytas seems to have been certainly a Pythagorean, not a Platonist in his views. He was seven times general of his native city, though re-election was uncommon. Diogenes Laertius gives a brief account of him in viii. 4, and of Philolaus in viii. 7. The old reading was 'Philolaum Archytas Tarentinus,' but this has very slight authority, and is chronologically impossible: besides, Archytas was eminent as a statesman, while we do not hear this of Philolaus. *AEHγ* have 'Philolauos Archytam Tarentinum,' whence it is the more strange that Ell. quotes 'Philolaum,' from the Lagg. mut.

4. **magna**: cp. ii. 154. So Polybius ii. 39 says *καθ' οὓς γὰρ καιροὺς ἐν τοῖς κατὰ τὴν Ἰταλίαν τόποις, κατὰ τὴν μεγάλην Ἑλλάδα τότε προσαγορευομένην, ἐνεπρήσθη τὰ συνέδρια τῶν Πυθαγορείων, κ.τ.λ.* But Cic. Tusc. D. iv. 2, and v. 10 'Graecia ea quae magna dicta est' rather implies that the name was still in use, as was undoubtedly the fact: cp. Strabo, vi. p. 253.

7. **doctrinam**: 'systematic training in.'

11. **quod**: the MSS. give *quod ipse*, which must be wrong, as it would necessarily refer to Aristotle: Schütz corrected 'ille;' but perhaps Pid.'s 'is' is more likely to have fallen out. Friedr.

inanem sermonis elegantiam transtulisset, mutavit repente totam formam prope disciplinae suae versumque quendam Philoctetae paulo secus dixit: ille enim turpe sibi ait esse tacere, cum barbaros, hic autem, cum Isocratem pateretur dicere; itaque ornavit et inlustravit doctrinam illam omnem rerumque cognitionem cum orationis exercitatione coniunxit. Neque vero hoc fugit sapientissimum regem Philippum, qui hunc Alexandro filio doctorem accierit, a quo eodem ille et agendi acciperet praecepta
142 et eloquendi. Nunc sive qui volet, eum philosophum, qui copiam nobis rerum orationisque tradat, per me appellet oratorem licet; sive hunc oratorem, quem ego dico sapientiam iunctam habere eloquentiae, philosophum appellare malet, non impediam; dum

3. ille S: *is* P.

brackets 'ipse,' Ell. and Kayser the whole clause 'quod . . . transtulisset,' which is needless. Ell. argues that with 'ille' Cicero would make Aristotle lie shamelessly in saying that so brilliant a genius 'vana artificia captasse,' and that he dealt with cases arising in public life before he took to teaching philosophy. But surely in any case the tone is contemptuous enough, and 'transtulisse' does not imply more than that Isocrates instead of pleading causes and making political speeches devoted his powers to show speeches, which is just what he did do. Cp. Tusc. D. i. 7 'Aristoteles, vir summo ingenio, scientia, copia, cum motus esset Isocratis rhetoris gloria, dicere docere etiam coepit adulescentes:' de Off. i. 4 'eodem modo de Aristotele et Isocrate iudico, quorum uterque suo studio delectatus contempsit alterum:' Orat. 62 'Aristoteles Isocratem ipsum lacessivit.' Cope, Introd. to Ar.'s Rhetoric, p. 40, well explains the cause of the indignation of Aristotle at the popularity of one whom he looked upon as diverting his pupils from the study of substance to that of mere form. Cp. Introd. p. 43.

2. **Philoctetae**: Plutarch, adv. Colot. p. 1108 b, quotes the lines *ὑπέρ γε μέντοι παντὸς Ἑλλήνων στρατοῦ | αἰσχρὸν σιωπᾶν, βαρβάρους δ' ἐᾶν λέγειν.* As Cicero here assigns them to Philoctetes, it is a natural conjecture, made by Bentley (Ep. 28 ad Graevium), Hermann (Opusc. iii. 129), and Nauck (Frag. Gr. adesp. 8), that they came from the Philoctetes of Euripides. Quintilian, iii. 1. 4, says: 'eoque (Isocrate) iam seniore . . . pomeridianis scholis Aristoteles praecipere artem oratoriam coepit, noto quidem illo, ut traditur, versu ex Philocteta frequenter usus: turpe esse tacere, et Isocratem pati dicere,' to which is added in the margin of some MSS. *αἰσχρὸν σιωπᾶν, Ἰσοκράτην δ' ἐᾶν λέγειν.*

6. **Neque vero hoc fugit,** &c. There is clear evidence that Aristotle did not complete his treatise on Rhetoric before the period of his second residence at Athens (B. C. 335–322): but there is no reason why he should not have published something on rhetoric — possibly the Theodectea—at an earlier stage. Cicero's language here, however, does not assert more than that he was known as a teacher of rhetoric before B. C. 342. The letter of Philip to Aristotle, given by Gell. ix. 3, is evidently spurious. For Aristotle as the tutor of Alexander cp. Plutarch, Alex. c. 5, Quintilian, i. 1, &c. Bergk (Rhein. Mus. xxxvii. 359 ff.) assumes that Aristotle resided at Athens for the second time in B.C. 344–2 (though there is no ancient authority for this), and for the third time in B.C. 335–322, and that his rhetorical lectures belong to this second period.

9 **sive qui**: *qui* = '*quis*,' as in i. 8. 127, 204, &c.: Kühner, i. 402, lays down the rule that 'si quis' means 'if any one,' 'si qui,' 'if any one of any kind:' but cp. note on i. 8; Neue ii^2. 221. **volet**, sc. 'oratorem appellare.'

copiam, 'an abundant command.' Translate, 'If any one chooses to apply the name of orator to a philosopher who teaches us an abundant command of facts and style, I shall not object.'

12. **eloquentiae**: Roby, § 1215.

modo hoc constet, neque infantiam eius, qui rem norit, sed eam explicare dicendo non queat, neque inscientiam illius, cui res non suppetat, verba non desint, esse laudandam; quorum si alterum sit optandum, malim equidem indisertam prudentiam quam stultitiam loquacem; sin quaerimus quid unum excellat ex **143** omnibus, docto oratori palma danda est; quem si patiuntur eundem esse philosophum, sublata controversia est; sin eos diiungent, hoc erunt inferiores, quod in oratore perfecto inest illorum omnis scientia, in philosophorum autem cognitione non continuo inest eloquentia; quae quamvis contemnatur ab eis, necesse est tamen aliquem cumulum illorum artibus adferre videatur.' Haec cum Crassus dixisset, parumper et ipse conticuit et a ceteris silentium fuit.

Tum Cotta 'equidem,' inquit 'Crasse, non possum queri, quod **36**
mihi videare aliud quiddam id quod non susceperis, dispu- **144**
tasse; plus enim aliquanto attulisti, quam tibi erat attributum a nobis ac denuntiatum; sed certe ut eae partes fuerunt tuae, de

10. *quamvis* ς : *quamquam AH*. 13. *a ceteris* ς S: *ceteris M*KP. 17. *ac denuntiatum* om. *M*.

1. **infantiam**: cp. § 198; ad Her. ii. 16 'ut huius infantiae garrulam disciplinam contemneremus;' ad Att. iv. 18. 1 'incredibilis infantia accusatorum;' Quint. vi. 1. 32, v. 13. 38. So both Cicero and Quint. use 'infans' for 'incapable of speaking:' e.g. Brut. 77, 90, 101, 108: Quint. xi. 1. 21 'si disertus imperitum plane et infantem se vocet.'

2. **non queat**: Cicero sometimes uses 'nequeat,' never 'nequeo;' 'non queo' occurs both in epistles (ad Fam. xiv. 1. 5, ad Att. i. 19. 3, ix. 7. 1), and in speeches (in Verr. ii. 165, v. 23, iv. 89, Mil. 77, pro Dom. 110, pro Sest. 134).

6. **patiuntur**, sc. philosophi, as also with 'diiungent' and 'erunt.'

9. **non continuo**, 'not necessarily,' ii. 199.

10. **quamvis contemnatur**: *A H* have 'quamquam,' though Ellendt does not quote this from any of the Lagg. Friedrich proposes to read 'quamquam condemnatur;' but 'contemnere' is much better suited to the sense.

11. **cumulum . . . adferre**, 'to set the crown upon.'

15. **et quod non susceperis**. So *H*, rightly defended by Friedrich. *A* γ have 'quod non id susceperis,' an early corruption which later MSS. have altered to 'non id quod s.' the vulgate reading. In that case *et non*='and not rather:' cp. i. 102 'et non inrisisse.' In this sense 'ac non' is more usual. The whole passage §§ 53–143 is a digression on a theme 'quod non suscepit Crassus,' i. e. the need of comprehensive knowledge for the orator.

17. **denuntiatum**, 'demanded from you.' In legal language 'denuntiare testimonium alieni' was used for 'to call upon some one for evidence:' cp. Quint. v. 7. 9 'quoniam duo genera sunt testium, aut voluntariorum, aut eorum quibus in iudiciis publicis lege denuntiatur'; pro Rosc. Am. 110 'si accusator voluerit testimonium eis denuntiare,' with Halm's note. 'Ac denuntiatum' is omitted in *M*, but need not therefore be rejected with Ellendt.

ut eae partes, &c. There is an anacoluthon here: correlative to 'ut,' we should have had 'ita cum . . . dixisses, duae tibi reliquae erant,' 'but at any rate, whereas it was your *rôle* to speak about the embellishment of style, and you had entered upon this topic, dividing the whole excellence of style into four heads, after speaking rapidly and slightly, as you yourself said, though you met our requirements, upon the first two, you had

inlustranda oratione ut diceres, et eras ipse iam ingressus atque in quattuor partis omnem orationis laudem discripseras, cum de duabus primis nobis quidem satis, sed, ut ipse dicebas, celeriter exigueque dixisses, duas tibi reliquas feceras, quem ad modum
145 primum ornate, deinde etiam apte diceremus: quo cum ingressus esses, repente te quasi quidam aestus ingeni tui procul a terra abripuit atque in altum a conspectu paene omnium abstraxit; omnem enim rerum scientiam complexus non tu quidem eam nobis tradidisti; neque enim fuit tam exigui temporis; sed apud hos quid profeceris nescio, me quidem in Academiam totum compulisti. In qua velim sit illud, quod saepe posuisti, ut non necesse sit consumere aetatem atque ut possit is illa omnia cernere, qui tantummodo aspexerit; sed etiamsi est aliquando spissius aut si ego sum tardior, profecto numquam conquiescam neque defatigabor ante, quam illorum ancipitis vias rationesque
146 et pro omnibus et contra omnia disputandi percepero.' Tum Caesar 'unum' inquit 'me ex tuo sermone maxime, Crasse, commovit, quod eum negasti, qui non cito quid didicisset, numquam omnino posse perdiscere; ut mihi non sit difficile periclitari et aut statim percipere ista, quae tu verbis ad caelum extulisti, aut, si non potuerim, tempus non perdere, cum tamen his nostris
147 possim esse contentus.' Hic Sulpicius 'ego vero,' inquit 'Crasse, neque Aristotelem istum neque Carneadem nec philosophorum

2. *cum de duabus* KS : *cumque duabus M*: *cumque de duabus* P.
7. *omnium M* PS : *hominum* K.

left yourself the two others, viz. how we were to speak firstly with elegance, and secondly with appropriateness.' *A E H γ* read 'cumque' for 'cum de:' the latter word is quite necessary, and we may probably regard '-que' as coming in error from 'de': there seems to be no authority for 'cumque de,' as Pid. and Harn. read, with the older edd.

2. **quattuor partis**, § 37.

3. **ut ipse dicebas.** *M* omit 'dicebas,' a reading which Stangl and Harn. adopt, translating 'measured by your experience and usage,' a rather forced translation, to which I know no parallel (literally 'as being yourself,' cp. note on ii. 2), and not to be adopted in view of the constant omissions in *M*. In § 141 *A γ* omit *agendi*. Cp. § 48.

10. **Academiam**, not, I think, as Pid., with any reference to Cotta's attachment to the doctrines of the New Academy (Introd. p. 20), but rather to the wider class of the 'politici philosophi' of § 109, and their practice of discussing abstract questions from either side.

11. **in qua** goes with 'consumere aetatem.'

velim sit, 'I should be glad to think true.'

saepe, §§ 86, 123.

13. **cernere**, § 124.

14. **spissius**, ii. 213, 'a much slower business.'

16. **disputandi**, § 107.

18. **negasti**, § 89. Caesar keeps up his character as a wit.

21. **nostris**, i.e. the Roman practical knowledge and good sense, as opposed to Greek theories.

quemquam desidero. Vel me licet existimes desperare ista posse perdiscere vel, id quod facio, contemnere; mihi rerum forensium et communium volgaris haec cognitio satis magna est ad eam, quam specto, eloquentiam; ex qua ipsa tamen permulta nescio; quae tum denique, cum causa aliqua, quae a me dicenda est, desiderat, quaero. Quam ob rem, nisi forte es iam defessus et si tibi non graves sumus, refer ad illa te, quae ad ipsius orationis laudem splendoremque pertinent; quae ego ex te audire volui, non ut desperarem me eloquentiam consequi posse, sed ut aliquid addiscerem.' Tum Crassus 'pervolgatas res requiris' inquit 'et 37
tibi non incognitas, Sulpici: quis enim de isto genere non docuit, 148
non instituit, non scriptum etiam reliquit? Sed geram morem et ea dumtaxat, quae mihi nota sunt, breviter exponam tibi; censebo tamen ad eos, qui auctores et inventores sunt harum sane minutarum rerum, revertendum.

Omnis igitur oratio conficitur ex verbis; quorum primum 149
nobis ratio simpliciter videnda est, deinde coniuncte. Nam est quidam ornatus orationis, qui ex singulis verbis est; alius, qui ex continuatis [coniunctis] constat. Ergo utimur verbis aut eis, quae propria sunt et certa quasi vocabula rerum, paene una nata

19. *coniunctis M*, incl. KS. *coniunctisque* ς P. *utimur M* S: *utemur* ς KP.

1. **me** does double duty, as the subject of both 'desperare' and 'posse,' cp. § 18 (note). It is better to take 'vel me . . . contemnere' with the subsequent clause rather than with the preceding, as is done by most editors. For this Dr. Reid compares Parad. 8, Phil. xiii. 45, pro Caec. 41, etc., where a clause with 'licet' forms a defiant introduction to an assertion: **licet** is then the verb, not the conjunction.

4. **specto,** 'aim at,' § 86.

ex qua ipsa, referring grammatically to 'cognitio,' but really rather to 'res forenses et communes.'

5. **tum denique,** ii. 146, 181, 305, etc.

6. **quaero,** ii. 102; i. 253.

7. **ipsius orationis,** i. 144.

9. **ut desperarem,** 'in order to lose all hope.'

10. **addiscerem:** § 86 (note).

§§ 148–210. *The detailed theory of* ornate dicere, *depending* (1) *upon the words selected* (§ 170); (2) *upon their combination* (α) *as to arrangement* (§ 172), (β) *as to rhythm* (§ 191); (3) *upon the figures of speech, thought.*

13. **dumtaxat,** i. 249 (note).

14. **censebo:** the future is used, as Sorof notices, because the meaning is, 'I will do this, retaining all the time my opinion that,' etc.

15. **minutarum,** § 121. Reid on Acad. ii. 75. Cicero is doubtless thinking of the Greek writers on style. We do not know of any Latin writers who had treated the subject before the time of Crassus.

17. **simpliciter,** 'independently,' as they stand by themselves (§§ 152–170).

coniuncte, 'in combination' (*continuatis*).

19. **[coniunctis]:** *M* read *coniunctis*, a clear proof that the word is a gloss on 'continuatis,' though this word appears there corruptly as 'ex tenuatis.'

utimur, the reading of *AEHγ* (adopted by Sorof and Harn.) is clearly right, as against *utemur* of the older edd. It is hard to believe (*ex silent. Ell.*) that all the Lagg. agree in the latter. Crassus is not here laying down rules, but making a statement as to the nature of language.

20. **propria** = κύρια ὀνόματα, the 'dominantia nomina verbaque' of Hor. A. P. 234. οἰκεῖα, compared by Causeret, p. 120, has

cum rebus ipsis; aut eis, quae transferuntur et quasi alieno in
150 loco conlocantur; aut eis, quae novamus et facimus ipsi. In
propriis igitur est [verbis] illa laus oratoris, ut abiecta atque
obsoleta fugiat, lectis atque inlustribus utatur, in quibus plenum
quiddam et sonans inesse videatur. Sed in hoc verborum genere
propriorum dilectus est habendus quidam atque is aurium
quodam iudicio ponderandus est; in quo consuetudo etiam bene
151 loquendi valet plurimum. Itaque hoc, quod volgo de oratoribus
ab imperitis dici solet 'bonis hic verbis,' aut 'aliquis non bonis
utitur,' non arte aliqua perpenditur, sed quodam quasi naturali
sensu iudicatur: in quo non magna laus est vitare vitium, quam-
quam est magnum, verum tamen hoc quasi solum quoddam
152 atque fundamentum est, verborum usus et copia bonorum. Sed
quid ipse aedificet orator et in quo adiungat artem, id esse nobis
38 quaerendum [atque explicandum] videtur. Tria sunt igitur in

3. *verbis* om. *M*, incl. K. 5. *sed* ω KP : *scilicet* S. 6. *propriorum* incl. K. 15. *atque explicandum* om. *M*, incl. K.

generally a slightly different meaning (cp. Dionys. de Comp. c. 16); but Rhet. ad Alex. 25, 1 and 30, 6 uses *οἰκεῖα* as equivalent to *κύρια*. So with *ἴδια*: cp. Cope's notes on Ar. Rhet. iii. 26. 25, 3 and his Introd. p. 282, note: also Peterson on Quint. x. 1. 6.

certa = 'definite.'

nata: cp. Part. Orat. 16 'simplicia verba partim nativa sunt, partim reperta; nativa ea quae significata sunt sensu; reperta quae ex his facta sunt et novata'; Orat. 80 'ornatus autem verborum duplex; unus simplicium alter collocatorum: simplex probatur in propriis usitatisque verbis, quod aut optime sonat aut rem maxime explanat; in alienis aut translatum *ac sumptum* aliunde ut mutuo, aut factum ab ipso *et* novum aut priscum et inusitatum.' In the text **quae novamus** seems meant to include words which we *introduce* ourselves, the *inusitata* of § 152 (γλῶτται), as well as those which we coin; otherwise this class is altogether omitted. Cicero seems to hold that words existed *φύσει* not *θέσει*, like Cratylus in Plato's dialogue of that name.

1. **transferuntur** = *μεταφέρονται*: hence *translata* = metaphors. So Quint. viii. 3. 24 gives the three divisions, propria, ficta, translata. See below, § 152.

3. **abiecta**, 'common-place,' without distinction: cp. Orat. 184, 230, and 235 'in qua nec res nec verbum ullum est nisi abiectum.'

4. **ut obsoleta**, as in § 33 n., 'hackneyed,' words which like an old dress have lost all freshness and brightness; but not at all our 'obsolete,' as explained by L. & S. Here it is contrasted with 'inlustria.' Cp. de Opt. Gen. 4 'perficiendum est . . . in propriis ut lautissima eligamus.' H^1 has *et*, *M* generally *ut* or *aut*.

5. **Sed**: this word seems out of place, as the sentence which it introduces is explanatory of the preceding, and not contrasted with it. Hence Sorof proposes (and Harn. approves) to read 'Scilicet.' 'Et' would be quite as appropriate.

6. **dilectus**: so *A H* corrected by a later hand: vulg. *delectus*. Ell. on ii. 80 gives many exx. of the common confusion. Halm, Weissenborn, and other good scholars agree with Brambach in preferring always *dilectus*.

11. **iudicatur**, synonymous with *perpenditur*, and only added to round off the sentence.

magna laus: cp. Brut. 140 'nam ipsum Latine loqui est illud quidem . . in magna laude ponendum, sed non tam sua sponte quam quod est a plerisque neglectum.'

12. **magnum**, 'a great thing,' i. e. of much difficulty, as in ii. 91.

solum, 'basis': Brut. 258 'solum quidem et quasi fundamentum oratoris vides, locutionem emendatam et Latinam.'

verbo simplici, quae orator adferat ad inlustrandam atque exor-
nandam orationem: aut inusitatum verbum aut novatum aut
translatum. Inusitata sunt prisca fere ac vetustate ab usu coti- 153
diani sermonis iam diu intermissa, quae sunt poëtarum licentiae
liberiora quam nostrae; sed tamen raro habet etiam in oratione
poëticum aliquod verbum dignitatem. Neque enim illud fugerim
dicere, ut Caelius 'qua tempestate Poenus in Italiam venit,' nec
'prolem' aut 'subolem' aut 'effari' aut 'nuncupare' aut, ut tu

8. *nuncupari* ω Fr.

3. **prisca**, 'archaic.' Cp. de Leg. iii. 20 'ea quae iam prisca videntur propter vetustatem,' i. e. old-fashioned because of their antiquity. Cp. J. H. H. Schmidt, Synon. pp. 480 ff.

ab usu . . . intermissa, 'dropped out of use in:' *intermittere ab* is common in Caesar, perhaps only here in Cic. (but cp. de Off. i. 19 'virtutis enim omnis laus in actione consistit, a qua tamen fit intermissio,' etc.). It seems therefore better to take it so than to regard *usus* as a personified agent.

5. **liberiora**, 'more freely allowed': Quint. viii. 6. 16 'synecdoche . . . liberior poetis quam oratoribus.'

raro, 'here and there': Orat. 80 'sed etiam inusitata ac prisca sunt in propriis, nisi quod raro utimur.'

oratione, 'prose style.' Orat. 101 'effugimus in oratione poematis similitudinem.' Cp. §§ 174, 184, Orat. 67, 70 (with Sandys' note), etc. *Prosa* is not a Ciceronian word, though common in Quintilian. Cicero uses *soluta oratio* when it is necessary to mark the distinction, e.g. Brut. 32, Orat. 192, etc. So does Varro, L. L. vii. 2. Cp. Krebs-Schmalz, ii. 374.

6. **fugerim dicere**: ad Att. x. 8. 5 'ut non sit dubium quin turpiter facere cum periculo fugiamus,' seems to be the only other instance in good prose where *fugio* is followed by an infinitive, though the construction is quite common in verse. In pro Mur. 11 (quoted by Pid.) 'triumphum decorare fugiendum fuit,' the infin. is the subject to *fuit*.

7. **Caelius**, Antipater: ii. 54. *M* with the majority of Ell.'s MSS. have 'Laelius.' None seem to give 'Coelius,' the form adopted by Teuffel-Schwabe, § 137, 5, and found in i. 117. For the variations in spelling see the note there.

tempestate: used for 'time' by Pacuvius (quoted in § 219), Plautus once or twice (cp. Ramsay on Most. i. i. 17), Cicero only in 'eademque tempestate multis signis Lacedaemoniis Leuctricae pugnae calamitas denuntiabatur,' de Div. i. 34. 75: the use is common in Sallust, and fairly common in Livy, but it is distinctly old-fashioned and poetical.

8. **prolem**: in de Rep. ii. 40 Cicero uses the word simply to explain 'proletarii,' but in vi. 23 'si cupiat proles illa futurorum hominum,' etc. there is no necessity for the employment of the word. In de Leg. iii. 3. 7 it is chosen as archaic. Cp. Du Mesnil's note. It is very rare in prose.

suboles is much more common in good prose, e.g. de Off. i. 54, Phil. ii. 54 'suboles iuventutis:' for the precise meaning of the word in such a phrase cp. Munro in Camb. Journ. of Phil. iv. 291.

effari: Most MSS. (including *M*) have this: Quint. viii. 3. 27 says 'quaedam tamen adhuc vetera vetustate ipsa gratius nitent, quaedam et necessario interdum sumuntur, ut nuncupare et fari'; this is however hardly reason enough for departing from our authorities here, as most editors have done, since Lambinus, and reading *fari*. Cicero uses 'effabimur' in Acad. ii. 97, but only because he has just before (§ 95) translated ἀξίωμα by 'effatum': cp. Reid's note; 'effatus' in de Nat. D. i. 81 and Rep. vi. 1, both times in connexion with an oracle. He has 'fando' in de Nat. D. i. 82 and 'fatur' in his translation of the Timaeus (11. 40), besides 'fabimur' in a verse quoted by Gell. xv. 6. The word reappears in Jerome.

nuncupare, i. 245, de Nat. D. ii. 65, 71, without any special reason and often in Livy; but it is usually a legal term, until later Latin. The active form was introduced by Schütz from Quintilian, l. c.

soles, Catule, 'non rebar' aut 'opinabar;' aut alia multa, quibus loco positis grandior atque antiquior oratio saepe videri solet.
154 Novantur autem verba, quae ab eo, qui dicit, ipso gignuntur ac fiunt, vel coniungendis verbis, ut haec:

tum pavor sapientiam omnem mi exanimato expectorat.
num non vis huius me versutiloquas malitias .....

videtis enim et 'versutiloquas' et 'expectorat' ex coniunctione facta esse verba, non nata; sed saepe vel sine coniunctione verba novantur ut ille 'senius desertus,' ut 'di genitales,' ut 'bacarum

6. *num non vis huius me* ω KS: *an non novisti huius* P Ribbeckium secutus. 8. *sed saepe vel M* S: *vel saepe* P: *vel* [*saepe*] K. 9. *senius desertus A* S: *senius disertus* P: *senius ne desertus* K.

1. **rebar,** § 82. *M* have *verebar*: 'fortasse verior est scriptura,' Ell. which I do not understand. Surely *vereor* is in no way archaic. Cp. Cat. M. 37.

opinabar: here it can only be the tense which is in question: it is quoted only from Plaut. Pers. ii. 3. 5, until Suet. Tit. 6. The form 'opinor' is common enough in Cicero.

2. **loco,** 'in their proper place.' Brut. 274 'nullum [verbum] nisi loco positum:' ad Fam. ix. 16. 4 'posuisti loco versus Attianos.' Sometimes *in* is added; cp. Roby, § 1172.

4. **vel coniungendis**: there is an anacoluthon, the 'vel' having nothing to correspond to it but 'sed saepe.'

5. **expectorat** is a newly coined word, for 'removes from my breast,' Non. 16, 7 'expectorare est extra pectus eicere.' He quotes this passage from the Alcumaeo of Ennius (given more fully in § 218), and also from Accius, Phoenissae (595 R) 'incusant ultro; a fortuna opibusque omnibus | desertum, abiectum, afflictum exanimum expectorant,' and from his Epigoni (301 R) 'eloquere propere, ac meum hunc pavorem expectora.' Cp. Quint. viii. 3. 31 'ut veteres ne *expectorat* quidem timuerunt, et sane eiusdem aetatis est *exanimat*.' The use of the word in the sense in which its modern derivatives are usually employed (= *exscreatio*), or as meaning 'the utterance of one's whole feelings,' as sometimes in French and German, is barbarous. Cp. Krebs-Schmalz, Antib. s. v.

6. **Num non vis,** etc. Cic. de Fin. iv. 68 says 'ex ea difficultate illa *fallaciloquae*, ut ait Accius, *malitiae* natae sunt.' It is an absurd suggestion of Goerenz, that we should there read 'versutiloquae': but it is probable that Cicero was quoting from memory and inexactly, as Madvig says. Hence this line is doubtless by Accius, and may have come from the play 'Armorum iudicium': it would well suit Ajax, speaking of the wily eloquence of Ulysses. But there is no other evidence that it does. Nonius, p. 189 M. quotes in the form 'annum novis huius v. m.' whence Ribbeck (Incert. inc. Fab. 114) proposed to read 'an non novisti' etc. a reading adopted by Pid. and Harn. With the reading of the MSS. some verb like *punire* is understood; in either case *huius* is a monosyllable, as often in comedy, and as in both the other instances, quoted from early tragedy (Acc. 152, 294 Ribb.: in Enn. Cresph. 116 R. 339 L. M. the reading varies between *huic* and *huius*). The line is probably an iambic tetrameter with the last measure wanting. In Orat. 164 Cicero says 'immo vero ista (sc. verba bene sonantia) sequamur asperitatemque fugiamus itemque *versutiloquas malitias*.'

8. **facta,** 'coined,' §§ 165, 184, ii. 36: cp. Orat. 68 'licentiam statuo maiorem esse [poetis] quam in nobis faciendorum iungendorumque verborum,' with Sandys' note.

sed saepe, so *A H* γ etc. *vel saepe* seems only a correction to keep up the regularity of the construction.

9. **ille senius desertus,** 'that phrase *senius d.*' For *ille* agreeing with the word quoted cp. note on ii. 193. *A H*[1] have 'desertus,' which may stand, though it is much corrupted in other MSS. The word was probably coined by Ennius, as we know to have been the case with *genitalis*. In ordinary Latin the form is *senium*: but in Ter. Eun. 302 we have 'ut illum

ubertate incurvescere.' Tertius ille modus transferendi verbi late patet, quem necessitas genuit inopia coacta et angustiis, post autem iucunditas delectatioque celebravit. Nam ut vestis frigoris depellendi causa reperta primo, post adhiberi coepta est ad ornatum etiam corporis et dignitatem, sic verbi translatio instituta est inopiae causa, frequentata delectationis. Nam gem- 155

di deaeque senium perdant, qui hodie me remoratus est': the *qui* does not prove the gender of *senium* (cp. Andr. 607 'ubi illic est scelus qui me hodie perdidit,') but surely the *illum* does (against Wagner). In Plaut. Poen. prol. 17 'scortum exoletum ne quis in proscenio sedeat,' which has been quoted to defend the masculine pronoun with a neuter noun denoting a person, *quis* is only found in *B*, and is altered into *quod* by Ritschl, followed by Ussing and Goetz. Bentley rightly saw that in the passage from the Andria 'illic scelus,' retained by Parry, who ignores this difficulty and rides roughshod over three others, is impossible. In Bacch. 1095 'is me scelus auro usque adtondit,' *scelus* may well be interjectional, 'the scoundrel' Ter. Eun. 645 'scelus, postquam ludificatust virginem si' is quite a natural construction *κατὰ σύνεσιν*. The presence of *desertus* in the best MSS. is an insuperable objection to the conjecture of Orelli, approved by Ellendt as the most probable 'ut illud Ennii di genitales': if we must emend, the 'illud diserti senis' of Lambinus is better. Pid. and Harn. read 'ille senius disertus,' explaining 'garrulus senex,' though the text seems inconsistent with the note, in its way of taking 'ille.'

di genitales: Servius on Verg. Aen. vi. 764 quotes from Ennius (Ann. 110 M.) 'Romulus in caelo cum dis genitalibus aevum | degit.' The *di genitales* are the twelve great gods and goddesses, whose names were given by Ennius (Ann. 426 M.) in the following couplet, quoted by Appuleius, de Deo Socr. c. 2:

Juno Vesta Minerva Ceres Diana Venus Mars
Mercurius Jovis Neptunus Volcanus Apollo.

'The heavenly gods are preeminently the benevolent and helpful, the ruling and holy, and also the creative gods of all beginning and animation, hence Ennius called them the *di genitales*, i.e. the gods of origin, from whom all springs,' Preller, Röm. Myth. p. 47. The *di genitales* on a coin of Crispina, wife of Commodus, (Cohen, Médailles Imp. iii.² 383) are the gods of child-birth in a more limited sense. Cp. Roscher, Dict. Myth. i. 1611.

bacarum: The passage is quoted more fully in Tusc. D. i. 69:

Caelum nitescere, arbores frondescere,
Vites laetificae pampinis pubescere,
Rami bacarum ubertate incurvescere,
Segetes largiri fruges, florere omnia,
Fontes scatere, herbis prata convestirier.

Hermann on Aesch. Eum. 894 (903 D)

(*καὶ ταῦτα γῆθεν, ἔκ τε ποντίας δρόσου*
ἐξ οὐρανοῦ τε· κἀνέμων ἀήματα
εὐηλίως πνέοντ' ἐπιστείχειν χθόνα·
καρπόν τε γαίας καὶ βοτῶν ἐπίρρυτον
ἀστοῖσιν εὐθενοῦντα μὴ κάμνειν χρόνῳ
καὶ τῶν βροτείων σπερμάτων σωτηρίαν)

pointed out that this must come from the Eumenides of Ennius, in which Ribbeck (p. 254) and L. Müller (Enn. p. 112: Fab. 229) agree. *A H* have *vacarum*, whence *E* makes *vaccarum*! On the other hand *A* has *incurbescere* whence *γ increbescere*. Cp. Corssen, i. 131 ff., who shows that the confusion is very common even in our earliest MSS., and was universal in popular speech from the fourth century after Christ. For instances in Vergil cp. Ribbeck, Ind. Gramm. p. 390; for Horace cp. Keller, Epil. Register.

1. **transferendi verbi**, 'viz. that of employing metaphor': for this epexegetic addition cp. §§ 38, 52, 105, 150, etc. Cp. Quint. viii. 6. 5 'Transfertur nomen aut verbum ex eo loco in quo proprium est, in eum, in quo aut proprium deest aut translatum proprio melius est. Id facimus aut quia necesse est, aut quia significantius est, aut quia decentius.' Quint. goes on to give much the same instances of necessary metaphors used by rustics. The Greek word is as early as Isocrates (cp. Evag. 9 f. Antid. 47); the Latin was apparently introduced by Cicero. Cp. Volkmann², p. 418.

3. **celebravit**, 'made it common' (misquoted in L. & S.), § 110.

6. **frequentata**: cp. Orat. 94 'haec frequentat Phalereus maxime.'

gemmare: Cicero clearly thought

mare vitis, luxuriem esse in herbis, laetas segetes etiam rustici dicunt. Quod enim declarari vix verbo proprio potest, id translato cum est dictum, inlustrat id, quod intellegi volumus, eius rei,
156 quam alieno verbo posuimus, similitudo. Ergo haec translationes quasi mutuationes sunt, cum quod non habeas aliunde sumas, illae paulo audaciores, quae non inopiam indicant, sed orationi splendoris aliquid arcessunt; quarum ego quid vobis
39 157 aut inveniendi rationem aut genera ponam? [Similitudinis est

4. *haec translationes* S: *haec tralationis* (ut solet) *A*: *hae translationes* KP. 8. *Similitudinis . . . repudiatur* incl. S.

that this was a metaphorical use, being himself more familiar with the use of *gemma* for 'jewel': So Quint. viii. 6. 6 'necessitate rustici *gemmam* in vitibus: quid enim dicerent aliud?' But doubtless 'bud' is the primary meaning of the word, the verb meaning 'to swell,' Greek γέμειν. Cp. de Sen. 53 'ineunte vere in eis quae relicta sunt exsistit tanquam ad articulos sarmentorum ea quae gemma dicitur, a qua oriens uva se ostendit,' Verg. Ecl. vii. 48 'turgent in palmite gemmae,' Georg. ii. 335. 'On the other hand, when we apply the term "eye" to the bud or shoot of a plant or tuber, we use a true metaphor which has its parallel in the Latin *oculatus* ('oculus gemmans,' Col. iv. 24. 16) and the Greek ὀφθαλμός (ὁ τῆς ἀμπέλου ὀφθαλμός Demetr. de Eloc. § 87)' Sandys on Orat. 81, a passage which is closely parallel: 'tralatione . . . frequentissime sermo omnis utitur non modo urbanorum sed etiam rusticorum: siquidem est eorum gemmare vitis, sitire agros, laetas esse segetes, luxuriosa frumenta.'

1. **luxuriem**: here again the primitive meaning is probably 'luxuriance,' and 'luxury,' which was the more familiar meaning to Cicero, is metaphorical. Cp. ii. 96., and compare the literal and metaphorical uses of *luxuriare*. This throws grave doubt on Wharton's derivation from *luxus*, 'dislocated' = λοξός.

laetas: here the literal meaning may be more doubtful: but 'glad' seems to be more primitive than 'rich,' 'fat.' Whether the assumption that an initial *p* has been lost, so that the word can be compared with Germ. *Freude*, etc., made by Corssen (i. 114 Beitr. 150) and others, is very doubtful: cp. Stolz, L. G. § 66. 1. Cp. Verg. Georg. i. 1 'quid faciat laetas segetes,' and Sandys u. s.

4. **posuimus**, 'have expressed.'

haec, so *A E γ*. Some, but not all the authorities for this form in Cicero are given by Neue, ii. 208. The grammarians recognize it as the more archaic form, and it is common in Plautus and Terence. Roby, § 376, understates the case: cp. Landgraf on p. Rosc. Am. 24. 67, Spengel on Ter. Andr. 328. Donat. on v. 656 says 'Legitur et *haec* nuptiae; sic enim veteres dixerunt.'

7. **arcessunt**: Ell. 'accersunt' with slight authority here. *AH* have 'arcesserunt,' Lgg. 2. 4. 13 (Ell.) 'accesserunt.' Ell. gives full materials for discussing the two forms on ii. 117.

8. **similitudinis . . . repudiatur.** As the text stands, it can only be explained as giving in passing a definition of a metaphor as contrasted with a simile: 'it (sc. metaphor) is the brevity of a simile contrasted into a single word' i. e. 'a metaphor is a simile abbreviated or compressed into a single word.' (Cp. Quint. viii. 6. 8 'in totum autem metaphora brevis est similitudo, eoque distat quod illa comparatur rei, quam volumus exprimere, haec pro ipsa re dicitur. Comparatio est cum dico fecisse quid hominem "ut leonem," translatio, cum dico de homine "leo est,"' where he closely follows Arist. Rhet. iii. 4 (p. 1406 b). But this is very abrupt and awkwardly expressed. Of metaphors there are two kinds: those due to the lack of any specially appropriate term, and those used simply for embellishment. Crassus says that he has no need to describe either the method of inventing the latter, or its subdivisions, but he goes on to define the limits within which metaphor should be employed. It is evidently out of place to interpolate a definition of a metaphor. Lambinus reads 'translatio omnis similitudinis,' etc. Schütz 'est autem translatio similitudinis,' etc. Sorof rejects the whole clause, to the great advantage of the connec-

ad verbum unum contracta brevitas, quod verbum in alieno loco tamquam in suo positum si agnoscitur, delectat, si simile nihil habet, repudiatur]; sed ea transferri oportet, quae aut clariorem faciunt rem, ut illa omnia:

inhorrescit mare,
tenebrae conduplicantur, noctisque et nimbum occaecat nigror,
flamma inter nubis coruscat, caelum tonitru contremit,
grando mixta imbri largifico subita praecipitans cadit,
undique omnes venti erumpunt, saevi exsistunt turbines,
fervit aestu pelagus:

omnia fere, quo essent clariora, translatis per similitudinem

4. *omnia* incl. K praeeunte Ellendtio.

tion of the passage: then *transferri* goes back quite naturally to the *translationes*. He objects (1) that this is not the place for a definition of metaphor: (2) that we cannot naturally supply the singular from the preceding plurals: (3) that the definition given is barely intelligible, especially as the technical use of *similitudo* has not been explained, and therefore cannot be assumed as known. We may add that the fact it was used in a different sense just before would be highly misleading. Harnecker rejects only 'est' and 'quod in positum,' taking 'similitudinis ad verbum unum contracta brevitas' as an explanatory periphrasis for 'translatio,' and regards the sentence as a loosely introduced explanation of the requisite conditions for a good metaphor. The chief objection to this is that it leaves the origin of the interpolation quite unexplained, whereas in Sorof's view it was a natural adscript.

3. **sed ea**: 'but only such metaphors ought to be employed as,' etc.

4. **illa omnia,** quoted by Cic. de Div. i. 24 from Pacuvius with the first line in full 'Interea prope iam occidente sole inhorrescit mare.' Ribbeck in his first edition referred it to the Dulorestes, in which he was followed by Pid. (uncorrected by Harn. who still refers to this edition) and Sorof. In the edition of 1871 he places it among the fragments from uncertain plays of Pacuvius. In his Gesch. d. Röm. Dichtung (i. p. 169) he treats it as from the Teucer (cp. Röm. Trag. p. 227). There are certainly references in the Teucer to the storm which fell upon the Greeks as they were returning from Troy.

6. **nimbum,** the shorter form of the gen. plur., which ought never to be written *nimbûm*. Dr. Sandys on Orat. 155 gives an accurate account of the origin of the two forms, except that there is no evidence now regarded as valid for *-am* and *-sam*, rather than *-om* and *-som* (cp. Brugmann, Grundr. ii. 2. § 344 ff. Osthoff, Morph. Unt. i. 207 ff., Breal, 'Le génitif pluriel en latin' in the Mélanges Graux, p. 234), and that the longer form was introduced into the nominal from the pronominal declension (Brugm. u. s.); but unfortunately he has allowed the incorrect circumflexed form to stand in his text.

occaecat 'darkens' the day, as in Liv. xxxiii. 7 'tam densa caligo occaecaverat diem,' or perhaps, the world as Sellar, p. 141.

8. **largifico,** an example of the tendency to coin compounds, in this case not a happy one—which distinguished Pacuvius and 'which the Latin language continued more and more to repudiate in the hands of its most perfect masters' (Sellar, p. 135). This word may perhaps defend 'grandiferae' in Cic. Phil. ii. 101, which Dr. Reid doubts. The old editions have *largifluo* by a conjecture the source of which I have been unable to discover. The text of Omnibonus Leonicenus has *largifico* with all MSS. Nizolius quotes *largifluo,* which was expelled first by Ellendt. The termination has practically lost its force, as in 'regificus'='royal,' and 'laetificus'='rejoicing'; so we might say 'bountiful' for 'abundant.'

11. **translatis per similitudinem verbis,** 'in metaphors based upon resemblance.' We should more naturally speak of personification here: sea, sky, and winds are represented as taking the action, which might have been expected of persons.

158 verbis dicta sunt; aut quo significatur magis res tota sive facti alicuius sive consilii, ut ille, qui occultantem consulto, ne id, quod ageretur, intellegi posset, duobus translatis verbis similitudine ipsa indicat:

quandoquidem is se circumvestit dictis, saepit se dolo.

Nonnumquam etiam brevitas translatione conficitur, ut illud 'si telum manu fugit:' imprudentia teli missi brevius propriis verbis
159 exponi non potuit, quam est uno significata translato. Hoc in genere persaepe mihi admirandum videtur quid sit, quod omnes translatis et alienis magis delectentur verbis quam propriis et
40 suis. Nam si res suum nomen et vocabulum proprium non habet, ut pes in navi, ut nexum, quod per libram agitur, ut in

1. *significatur A* KS: *significetur ς* P. 5. *saepit se dolo* KS: *saepe sedulo M* P Fr. 7. *missi M* KS: *emissi* P. 8. *exponi M* PS Fr: *exprimi ς* K.

1. **aut quo significatur**: these words correspond to 'quae aut clariorem,' etc. so that 'aut significant rem,' etc. would have been more regular: but there is an attraction in form to the 'quo essent clariora' of the parenthetic 'omnia dicta sunt.' Metaphors are employed either to secure vividness, or to describe more precisely.

sive facti, 'whether it consist in,' etc. The genitive is one of definition.

2. **ille**, 'the character in the play,' not the poet, who was probably Accius: the line looks like a translation of Soph. Antig. 241 εὖ γε στοχάζει κἀποφράγνυσαι κύκλῳ τὸ πρᾶγμα, in which case it would come from his Antigone. But it would perhaps better suit his 'Armorum Iudicium' to which Ribbeck, p. 313, now assigns it. Previously he had placed it among the uncertain fragments (Frag. Tr. p. 251). Creon in Soph. is accusing the guard of endeavouring to screen himself from blame by declaring that he was not an eye-witness of the act, the results of which he comes to report. This is not fitly suggested by the words in the text. Sorof and Pid. seem to miss the point.

5. **is se** introduced by Pearce (on conjecture) for *iste*, and now found according to Ell. in M^2, not M^1. *AH*, etc. have *saepe sedulo*: for the latter word Osann conjectured 'se dolo,' which may be right if the line refers to Ulysses, not to the watchman in the Antigone. The repetition of the reflexive can hardly be spared here. Bücheler (Rh. Mus. xxxv. 629 f.) supports the old view that *sedulo* is for *se* (=*sine*) *dolo* (cp. Stolz,[2] p. 268, Brugmann, Gr. § 81), a meaning in any case not possible here.

6. **si telum manu fugit**: cp. Top. 17. 64 'nam iacere telum voluntatis est, ferire quem nolueris fortunae. Ex quo aries subicitur ille in vestris actionibus, si telum manu fugit magis quam iecit.' The quotation seems to be from the Twelve Tables, cp. Schöll's edition, viii. 24. [The meaning of 'aries' is somewhat doubtful here. L. & S. follow Ern. Clav. s. v. and Forcellini, who approve of Gesner's interpretation (on Varro, R. R. p. 329), as a metaphor drawn from the use of 'aries' as 'a prop.' But it is better to take it, with Georges, Festus p. 347 b, and Servius on Verg. Ecl. iv. 43, and Georg. iii. 387 literally of a ram offered in sacrifice to purify from unintentional homicide].

7. **imprudentia teli missi**, 'the unintentional character of the discharge of the missile.' The old reading 'emissi' has hardly any support in MSS.; and although it is by far the more common word in Cicero in this sense, there seems no good reason to depart from their tradition, especially as 'mittere telum' is common enough in Caesar. Cp. Orat. 26. 87 'in iaciendo mittendoque ridiculo.'

8. **Hoc in genere** 'under this head,' i.e. with respect to the employment of metaphor.

12. **pes**, the 'sheet,' or rope attached to the sail, more commonly in the plural, as there would be one on each side: cp. Catull. iv. 21 'sive utrumque Iuppiter simul secundus incidisset in pedem,' and the large collection of references in For-

uxore divortium, necessitas cogit, quod non habeas, aliunde sumere; sed in suorum verborum maxima copia tamen homines aliena multo magis, si sunt ratione translata, delectant. Id 160
accidere credo, vel quod ingenii specimen est quoddam transilire ante pedes posita et alia longe petita sumere; vel quod is, qui audit, alio ducitur cogitatione neque tamen aberrat, quae maxima est delectatio; vel quod in singulis verbis res ac totum simile conficitur; vel quod omnis translatio, quae quidem sumpta ratione est, ad sensus ipsos admovetur, maxime oculorum, qui est sensus acerrimus. Nam et odor urbanitatis et mollitudo 161
humanitatis et murmur maris et dulcitudo orationis sunt ducta a ceteris sensibus; illa vero oculorum multo acriora, quae paene ponunt in conspectu animi, quae cernere et videre non possumus. Nihil est enim in rerum natura, cuius nos non in aliis rebus possimus uti vocabulo et nomine. Unde enim simile duci potest, potest autem ex omnibus, indidem verbum unum, quod similitu-

4. *quiddam H* Fr. 5. *positum H* Fr. *repetita* ω K P Fr: *petita* Bakium secutus S.

biger's note on Verg. Aen. v. 830 'una omnes fecere pedem.' The metaphor is derived from the Greek: cp. Hom. Od. x. 32 αἰεὶ γὰρ πόδα νηὸς ἐνώμων with Merry's note, and his Appendix, p. 543.

nexum, properly 'that which is bound,' or 'bond,' restricted to the mode of contracting *per aes et libram* (Gaius, iii. 89 with Muirhead's note), which had almost gone out of use in the time of Gaius; it was a formal act in which a copper ingot, or piece of money, and a balance were employed in the manner described by Gaius, i. 119. The opinions of lawyers as to the exact nature of the *nexum* are conflicting.

1. **divortium**, 'a parting,' often of rivers, came to be used specially of the severance of the marriage tie by mutual consent, as opposed to *repudium* which resulted from the action of the husband or the wife. That it was not limited to the former case is evident from Top. 19 'si viri culpa factum est divortium, etsi mulier nuntium remisit,' etc.

2. **in... copia**, 'even where there is an abundant supply of specific words': cp. i. 16. **suorum** of course does not refer to 'homines' but goes back to 'suum nomen' above.

3. **ratione** 'properly': Orat. 164 'non solum componentur verba ratione,' etc. Roby, § 1236.

5. **ante pedes posita**, 'the obvious.' Ter. Ad. 386 'istuc est sapere, non quod ante pedes modost videre sed etiam illa quae futura sunt prospicere': cp. Enn. Iph. 201 Ribb. 'quod est ante pedes noenu spectant: caeli scrutantur plagas': Plat. Theaet. p. 174 τὰ παρὰ πόδας.

6. **alio ducitur**: Orat. 39. 134 'frequentissimae tralationes erunt, quod eae propter similitudinem transferunt animos et referunt ac movent huc et illuc: qui motus cogitationis celeriter agitatus per se ipse delectat.'

7. **singulis verbis**, i.e. every word calls before the mind a definite picture.

10. **sensus acerrimus**, ii. 357.

odor, 'fragrance.' Cicero has 'odore aliquo legum recreatus' in Verr. v. 160, where it seems to refer to the sweet air of constitutional liberty.

11. **dulcitudo**: so *M*; *dulcedo* vulg. Cp. § 99.

12. **illa vero oculorum**, those (metaphors) derived from the sense of sight.

13. **cernere et videre**, 'see with our bodily eyes': cp. 'consumpti et exhausti' § 102, 'conferunt et convertunt' § 120, etc., Reid on Acad. ii. 80. Nägelsb. Stil.[8] p. 321.

14. **in aliis rebus**, 'in connexion with other things.'

15. **unde**, etc. 'Whenever any source can furnish a comparison—and this is always possible—a single word derived from the same source, and involving the comparison, if used as a metaphor, can lend brilliance to the style.'

162 dinem continet, translatum lumen adferet orationi. Quo in
genere primum est fugienda dissimilitudo: 'caeli ingentes fornices': quamvis sphaeram in scaenam, ut dicitur, attulerit Ennius, tamen in sphaera fornicis similitudo inesse non potest.

Vive, Ulixes; dum licet:
oculis postremum lumen radiatum rape!

non dixit 'pete' non 'cape,'—haberet enim moram sperantis diutius esse victurum—sed 'rape:' est hoc verbum ad id aptatum,
41 quod ante dixerat, 'dum licet.' Deinde videndum est ne longe
163 simile sit ductum: 'Syrtim patrimonii,' scopulum libentius dixerim; 'Charybdim bonorum,' voraginem potius; facilius enim ad

1. *adferet H* Fr. *adferre ς* vulg. quod tuetur Madvigius.

2. **fornices**: cp. Varro, L. L. v. 18 'et Ennius item ad cavationem [the vault of heaven] *caeli ingentes fornices*. Quare ut a cavo cavea et caullae et convallis, cavata vallis: et caelum a cavatione: ut cavum sit ortum, unde omnia apud Hesiodum, a Chao, a cavo caelum.' The connexion of *caelum* with the root *cav-* can hardly be questioned. Cp. Vaniček, p. 159. Mr. Wharton's explanation of *caelum* as 'dark' has very little in its favour. Cicero's point seems to be that *fornix* is too depreciatory a word to apply to the sky, although the 'vault' or 'arches' of heaven has become a commonplace with us. Pid. is surely wrong in supposing any reference to the triumphal arch of Fabius mentioned in ii. 267. Ribbeck however seems to share this view, writing (p. 70) 'derisus igitur Ennius imaginis audaciam ut defenderet dicitur sphaeram spectatoribus ad comparandum in scaenam attulisse.'

3. **sphaeram**: Ennius seems to have first given currency in Latin to the Greek word *sphaera* by using it in his plays, though it is not found among his extant fragments; and so might have been expected to recognise that an arch was not proper to be compared with it. [It is surely by an error that L. & S. place this passage among those which refer to the interesting 'celestial globe' described by Cic. de Rep. i. 14, 21–22.] Cp. Cic. ad Brut. i. 9. 2 'tibi nunc populo et scaenae, ut dicitur, serviendum est': pro Planc. 13. 29 'si minus in scaena sunt,' with Holden's note. For *scaena* cp. Varro, L. L. vii. 96.

5. **Vive**, etc., more completely given in Acad. ii. 28. 89 'video, video te, vive Ulixes, dum licet,' probably from the Ajax of Ennius, though Ribbeck places it among the uncertain fragments, p. 241 (but cp. Röm. Trag. p. 132).

6. **radiatum**: used in two passages quoted from Accius (Phoen. 584, Brut. 28 Ribb.).

rape = ἅρπαζε, as if the last ray of light could be 'clutched' by a man doomed to die. *rape* is omitted by *AH*, which give also with *M*[2] 'non dixit pete sed cape,' retaining however *sed rape* at the end. Cicero, after censuring one metaphor from Ennius, gives another which he thinks well chosen.

10. **Syrtim**, not quite parallel to **scopulum**, for there were no cliffs in the Syrtes, but, as the word implies, 'quicksands': cp. Verg. Aen. i. 111 'in brevia et syrtis urgeret,' where doubtless the words explain each other, by a kind of hendiadys. I do not know what Dr. Dyer (Dict. Geogr. s. v.) means by 'shallow rocks.' Plin. H. N. v. 4. 26 says 'tertius sinus dividitur in geminos, duarum Syrtium vadoso ac reciproco mari diros.' The dangers of the Syrtes are a commonplace in Latin poetry. Hesychius quotes σύρτις in the sense of 'destruction,' but it does not seem to be used in classical Greek. Cp. Horace's 'barathrum macelli' = 'the ruin of the market' (Ep. i. 15, 31).

scopulum is frequently used by Cicero tropically: see L. & S. s. v.

11. **Charybdim**: Cicero uses the term with a local reference in Verr. v. 56. 146 'non enim Charybdim tam infestam neque Scyllam nautis quam istum in eodem freto fuisse arbitror'; and without the same excuse in Phil. ii. 27. 67 'Quae Charybdis tam vorax.' He speaks of Gabinius and Piso (in Pis. 18. 41) as 'geminae voragines scopulique reipublicae.' Cp. pro Sest. 111 'gurges et vorago patrimonii.'

ea, quae visa, quam ad illa, quae audita sunt, mentis oculi feruntur; et quoniam haec vel summa laus est in verbis transferendis, ut sensum feriat id, quod translatum sit, fugienda est omnis turpitudo earum rerum, ad quas eorum animos, qui audient, trahet similitudo. Nolo dici morte Africani 'castratam' 164
esse rem publicam, nolo 'stercus curiae' dici Glauciam; quamvis sit simile, tamen est in utroque deformis cogitatio similitudinis; nolo esse aut maius, quam res postulet: 'tempestas comissationis;' aut minus: 'comissatio tempestatis;' nolo esse verbum angustius id, quod translatum sit, quam fuisset illud proprium ac suum:

quidnam est, obsecro? Quid te adirier abnutas?

melius esset vetas, prohibes, absterres; quoniam ille dixerat:

ilico istic,
ne contagio mea bonis umbrave obsit....

Atque etiam, si vereare, ne paulo durior translatio esse videatur, 165
mollienda est praeposito saepe verbo; ut si olim, M. Catone

2. *ferentur M* Fr. *feruntur ς* KPS. 12. *adirier* Vahlenio auctore KPS Fr: *abire M*: *adiri ς*. 14. *istic ω* KP Fr.: *istinc ς* S.

1. **audita sunt**: *Syrtis* and *Charybdis* would be known to a Roman audience only by hearsay.

4. **turpitudo**: any offensive metaphor is out of place, just because the function of a metaphor is to bring a picture before the mind's eye: cp. Arist. Rhet. iii. 2. 113 *τὰς δὲ μεταφορὰς ἐντεῦθεν οἰστέον ἀπὸ καλῶν ἢ τῇ φωνῇ ἢ τῇ δυνάμει* [the significance] *ἢ τῇ ὄψει ἢ ἄλλῃ τινὶ αἰσθήσει.* This is a matter in which Burke is at times open to criticism: 'there are some gratuitous and unredeemed vulgarities; some images whose barbarity makes us shudder, of creeping ascarides and inexpugnable tape-worms' (Morley's *Burke*, p. 212). Milton's prose sometimes offends even more grievously. Quintilian (viii. 6. 14) repeats Cicero's warning, and quotes his examples, adding from an unknown tragedian (Fr. lxxv. R.) 'saxea est verruca in summo montis vertice,' but defending Cicero's 'sentina reipublicae.'

6. **Glauciam**, ii. 249, 263. Brut. 324.

8. **maius**: to speak of the 'storm of a revel' would be to exaggerate: to speak of 'the revelling of a storm' is to use a feebler expression. In Anth. Pal. v. 190 we have *κώμων χειμέριον πέλαγος*, on which Mr. Mackail (p. 323) oddly notes, '*tempestas comissationis* is instanced by Cicero as a good metaphor.' Horace, Carm. i. 25. 11 has 'Thracio bacchante vento,' Ovid, Trist. i. 12. 29 'Boreas bacchatus ab Arcto.' There does not seem to be any extant instance of *comissor* used tropically.

10. **angustius**, 'narrower' in its range of meaning.

12. **abnutas.** Thyestes, after tasting the flesh of his child, served up to him by Atreus (*cena Thyestae*), was represented by Ennius (cp. Ribbeck, Fr. Trag. p. 59; Röm. Trag. p. 202) as forbidding any one to approach him for fear of sharing in the curse that had fallen upon him (the lines are bacchiac tetrameters): 'nolíte hospités, ad me adíre: ílico ísti: | ne cóntagió mea bonís umbrave óbsit. | tánta vis scéleris in córpore haeret.' To which the chorus replies: 'quidnam ést, obsecró? quid te adírier abnútas?'

14. **istic**: the MSS. both here and in Tusc. D. iii. 12. 26 are divided between *istic* (*A E H*, etc.) or *isti* and *istinc*. With the former we must understand *manete*; with the latter *dicite* or some such word.

17. **saepe**, 'as is often done.'

si . . . diceret: cp. Hor. Sat. i. 3. 5 'si peteret Caesar, non quicquam proficeret:' where Mr. Wickham's view deserves consideration.

mortuo, 'pupillum' senatum quis relictum diceret, paulo durius; sin, 'ut ita dicam, pupillum,' aliquanto mitius: etenim verecunda debet esse translatio, ut deducta esse in alienum locum, non 166 inrupisse, atque ut precario, non vi, venisse videatur. Modus autem nullus est florentior in singulis verbis neque qui plus luminis adferat orationi; nam illud, quod ex hoc genere profluit, non est in uno verbo translato, sed ex pluribus continuatis conectitur, ut aliud dicatur, aliud intellegendum sit:

neque me patiar
iterum ad unum scopulum ut olim classem Achivom offendere.

atque illud,

erras, erras; nam exsultantem te et praefidentem tibi
repriment validae legum habenae atque imperi insistent iugo.

1. **pupillum**: *A* has the correct gloss *orbum* in the margin: *H* (absurdly enough) *publicū* written above the word.

2. **verecunda**: ii. 361: ad Her. iv. 34. 45 'translationem pudentem dicunt esse oportere, ut cum ratione in consimilem rem transeat, ne sine delectu temere et cupide videatur in dissimilem transcurrisse.'

3. **deducta** implies the agency of another: it is often used for friends accompanying a man to the forum.

4. **precario**, 'on sufferance,' regularly contrasted with **vi**: pro Caec. 32. 92 'nec vi nec clam nec precario possiderit': de Leg. Agr. iii. 3. 11 'etiamne si vi deiecit? etiamne si clam, precario venit in possessionem?' Dig. xliii. 26 is all 'de precario,' and furnishes many instances of the force of the word.

Modus, 'method of expression.'

5. **florentior**, 'more effective': metaphor deals only with single words, but it suggests ἀλληγορία, by the combination of several successive metaphors. Cp. Orat. 27. 94 'Iam cum confluxerunt plures continuae tralationes, alia plane fit oratio: itaque genus hoc Graeci appellant ἀλληγορίαν, nomine recte, genere melius ille (Aristoteles) qui ista omnia tralationes vocat.'

8. **ut aliud dicatur**, a translation of ἀλληγορία.

9. **neque me patiar**, etc.: this fragment is given by Ribbeck (Fr. Sc. Poes. i. p. 255) among the uncertain tragic fragments, with a note that it is uncertain whether it comes from a tragedy or a comedy. Pid. (quoting in ed. 4, according to his inconvenient fashion, which is retained still in ed. 6, Ribbeck's first edition) takes the verse as a fragment out of a tragedy of Pacuvius, the Chryses, which was connected with the Dulorestes: 'after a severe storm Orestes and Pylades in the flight from Thoas were cast upon the island Sminthius, and there welcomed by the priest of Apollo. But when shortly afterwards the hostile ships of their pursuer Thoas appeared in the distance, Orestes made known his resolve not to expose himself again to the rage of the waves or to run the risk of the same peril to his life, but to remain.' Sorof follows; but whatever explanation is right, this certainly cannot be. The context imperatively requires that the phrase 'ad scopulum offendere' should be taken metaphorically, not literally.

10. **unum**, commonly used in Plautus and Terence merely as an indefinite article, e.g. Ter. Andr. 118 (with Spengel's note): but I know no instance in early tragedy. Probably it is here suggested by the antithesis of **iterum**, and is virtually equivalent to 'the same.' Cp. Cic. Ep. x. 20. 2 'culpa enim illa "bis ad eundem" vulgari reprehensa proverbio est.' Auson. Ep. vii. (Peiper) supplies the omitted 'lapidem.' Pid. says 'the reference to the one promontory of Euboea Kaphareus is not to be mistaken': I do not recognise it.

ut olim: Ribbeck's conjecture for *et telum* (*A E H*) or similar corruptions: Klotz reads 'iterum acutum scopulum et caecum classem,' after a suggestion of Ellendt's. For the great storm which shattered the Greek fleet on its return from Troy, cp. § 157.

12. **erras**: the source of these trochaic septenarians is not known. Ribbeck (p.

Sumpta re simili verba illius rei propria deinceps in rem aliam, **42**
ut dixi, transferuntur. Est hoc magnum ornamentum orationis, **167**
in quo obscuritas fugienda est; etenim hoc fere genere fiunt ea, quae dicuntur aenigmata; non est autem in verbo modus hic, sed in oratione, id est, in continuatione verborum. Ne illa quidem traductio atque immutatio in verbo quandam fabricationem habet [sed in oratione]:

Africa terribili tremit horrida terra tumultu;

[pro Afris est sumpta Africa,] neque factum est verbum, ut 'mare

7. *habet sed in oratione* ω: *sed in oratione* delevit Schuetzius. 9. *pro Afris est sumpta Africa* incl. KS Bakium secuti.

253), comparing Aesch. Ag. 1617 ff. *τὸν δὲ μὴ πειθάνορα ζεύξω βαρείαις οὔτι μὴ σειραφόρον κριθῶντα πῶλον*, conjectures that they may be from the Clutemestra of Accius. (Cp. Röm. Trag. p. 462.) The person addressed—probably Electra—is spoken of as a young unbroken steed needing to be firmly reined in by the laws and to have a strong pressure on the yoke of rule. Cp. Caes. B. G. iv. 33 of the British charioteers 'aurigas usu cotidiano et exercitatione efficiunt uti . . . per temonem percurrere et in iugo insistere et se inde in currus citissime recipere consuerint.' There is a curious confusion of metaphor, if the drivers are in the first clause identified with the reins, and in the next spoken of as standing on the yoke; and it is not much better if we take *iugo* as an abl. of instrument. Dr. Reid admirably suggests *sistent* 'shall stay thee.'

1. **sumpta re**: in allegory, as distinguished from metaphor, some scene or incident is selected (*sumpta*), such as e.g. a storm, and then the expressions proper to it are applied in succession metaphorically to the matter in hand, e.g. the perilous political position of a statesman.

4. **aenigmata**: if the metaphorical language is not tolerably transparent, the result is that hearers are puzzled as by a riddle: cp. Quint. viii. 6. 14 'ut modicus atque opportunus eius (metaphorae) usus illustrat orationem, ita frequens et obscurat et taedio complet, continuus vero in allegoriam et aenigmata exit.' Aristotle puts it a little differently: Rhet. iii. 2. 12 *καὶ ὅλως ἐκ τῶν εὖ ᾐνιγμένων ἔστι μεταφορὰς λαβεῖν ἐπιεικεῖς· μεταφοραὶ γὰρ αἰνίττονται, ὥστε δῆλον ὅτι εὖ μετενήνεκται*; translated by Welldon 'it is generally possible in fact to derive good metaphors from well-constructed enigmas; for as every metaphor conveys an enigma, it is clear that a metaphor derived from a good enigma is a good one.'

in verbo, i.e. on the metaphorical use of a single word.

5. **Ne illa quidem**: there is no climax here, but simply a translation to another kind of figure of speech, sc. metonymy, which also shows the same characteristic: cp. § 208, Roby, ii. 1157, Madvig, § 457 and on de Fin. Exc. iii, p. 802, Holden on de Off. i. 45. 159. Metaphor, as Cicero explains in Orat. 92, *transfers* a word which properly denotes one thing to another which resembles it, metonymy instead of the proper word substitutes another which denotes the same thing—'mutata in quibus pro verbo proprio subicitur aliud, quod idem significet sumptum ex re aliqua consequenti: quod quamquam transferendo fit, tamen alio modo transtulit cum dicit Ennius "arce et urbe orba sum" alio modo "horridam Africam terribili tremere tumultu," hanc ὑπαλλαγήν rhetores, quia quasi summutantur verba pro verbis, μετωνυμίαν grammatici vocant, quod nomina transferuntur' (I have omitted the words bracketed by Sandys).

6. **fabricationem habet**, 'implies a coining,' virtually the passive of the deponent *fabricari*, as *admirationem habet* of *admirari*. Metonymy has thus much in common with allegory, that it does not involve the coinage of any new words, nor yet the tropical employment of any; but it uses one proprium for another.

8. **Africa**, etc., from book ix (Vahlen) or x. (L. Müller) of the Annales of Ennius, in reference to the landing of Scipio in Africa before the battle of Zama.

9. **Afri** is a *verbum inflexum* for Africa.

mare saxifragis undis: Vahlen ascribes this also to Ennius (p. 82): L. Müller (p. 140) thinks that it may come from Pacuvius, like the next. Nonius, p. 488, quotes

saxifragis undis;' neque translatum, ut 'mollitur mare;' sed ornandi causa proprium proprio commutatum:

desine, Roma, tuos hostis ....

et

testes sunt campi magni .....

Gravis est modus in ornatu orationis et saepe sumendus; ex quo genere haec sunt, Martem belli esse communem, Cererem pro frugibus, Liberum appellare pro vino, Neptunum pro mari, curiam pro senatu, campum pro comitiis, togam pro pace, arma

168 ac tela pro bello; quo item in genere et virtutes et vitia pro ipsis, in quibus illa sunt, appellantur 'luxuries quam in domum inrupit,' et 'quo avaritia penetravit;' aut 'fides valuit, iustitia confecit.' Videtis profecto genus hoc totum, cum inflexo immutatoque verbo res eadem enuntiatur ornatius; cui sunt finitima illa minus ornata, sed tamen non ignoranda, cum intellegi

13. *immutatoque AH* Str H Fr. *commutatoque* ς vulg.

for *flucti* Pacuvius' Chryse, 'interea loci flucti flaccescunt, silescunt venti, mollitur mare.'

3. **Roma** for *Romani* by an idiom much less common in Latin, especially in prose, than in English. Cp. de Fin. ii. 32, 106 'itaque beatior Africanus cum patria illo modo loquens: *desine Roma tuos hostes*: reliquaque praeclare: *nam tibi munimenta mei peperere labores*: laboribus hic praeteritis gaudet.' The passage seems to be from the third book of Ennius' Satires, entitled 'Scipio,' cp. L. Müller, Ennius, p. 108. The next is from the same book: and L. Müller, l.c., by comparing Nonius, p. 66, reconstructs the passage thus: 'testes sunt campi magni virtuti meai, | lati campi, quos gerit Africa terra politos.' The metonymy here consists in the use of the descriptive term τὰ μέγαλα πεδία καλούμενα of Polybius, xiv. 7, where Scipio defeated Syphax and Hasdrubal (Liv. xxx. 8) for their proper name.

7. **Martem belli**, an extremely common metonymy both in prose and in poetry: cp. ad Fam. vi. 4, 1 'cum annis belli Mars communis et cum semper incerti exitus proeliorum sunt'; pro Sest. 12 'homini .. nimium communem Martem belli casumque metuenti,' etc. The origin of the expression is Hom. Il. xviii. 309 ξυνὸς Ἐνυάλιος, καί τε κτανέοντα κατέκτα.

Cererem: cp. de Nat. D. ii. 23. 60 'cum fruges Cererem appellamus, vinum autem Liberum, ex quo illud Terentii (Eun. 732) sine Cerere et Libero friget Venus.'

8. **appellare** = 'to use the word,' as in § 65.

Quintilian (viii. 6. 24) says: 'refert autem, in quantum hic tropus oratorem sequatur. Nam ut "Vulcanum" pro igne vulgo audimus et "vario Marte pugnatum" eruditus est sermo, et "Venerem" quam coitum dixisse magis decet, ita "Liberum et Cererem" pro vino et pane licentius quam ut fori severitas ferat.' Cicero's expression in Verr. v. 11. 27 'Veneri iam et Libero reliquum tempus deberi arbitrabatur' hardly comes under this censure; Vergil's 'Cererem corruptam undis' (Aen. i. 177) would not be tolerable in prose. Nor is *Neptunus* ever used in prose for 'sea': *curia* and *campus* seem always to retain a local reference, even in Pis. 2. 3 'fors domina campi': 'in toga' or 'togatus' is often used for 'in the garb of peace': cp. pro Sull. 30. 85 'cui uni togato senatus supplicationem decreverit.'

11. **luxuries**: if Cicero's argument is sound we must understand this as 'a class of men given to luxury'; otherwise it would be more natural to interpret it of habits of luxury.

13. **inflexo immutatoque verbo**, 'by the modification or change of a word.'

cum res eadem, 'which arises when the same idea,' etc.

15. **illa**: closely akin to metonymy is synecdoche, the use of a part for the whole or *vice versa*: cp. Quint. viii. 6. 19 'haec (synecdoche) variare sermonem potest, ut

volumus aliquid aut ex parte totum, ut pro aedificiis cum parietes aut tecta dicimus; aut ex toto partem, ut cum unam turmam equitatum populi Romani dicimus; aut ex uno pluris:

at Romanus homo, tamenetsi res bene gesta est
corde suo trepidat;

aut cum ex pluribus intellegitur unum:

nos sumus Romani, qui fuimus ante Rudini.

aut quocumque modo, non ut dictum est, in eo genere intellegitur, sed ut sensum est. Abutimur saepe etiam verbo non tam **43** eleganter quam in transferendo, sed etiamsi licentius, tamen **169** interdum non impudenter; ut cum grandem orationem pro longa, minutum animum pro parvo dicimus. Verum illa vide-

11. *interdum* incl. K.

ex uno plures intellegamus, parte totum, specie genus, praecedentibus sequentia, vel omnia haec contra: liberior poetis quam oratoribus.' In ad Her. iv. 33. 44 this is called *intellectio*. 'Prose admits *mucro* for "sword," *tectum* for "house," but not *puppis* for "ship," *abies* for "writing-tablet," and on the other hand *ferrum* for "sword," but not *quadrupes* for "horse."' Volkmann, Rhet.[2] p. 422.

4. **at Romanus**, Ennius, Ann. 527 (L. M. cp. Vahlen, p. 75). The singular is used for the plural as so often in Livy and Tacitus. Quint. viii. 6. 20 'Nam et Livius saepe sic dicit: Romanus proelio victor, cum Romanos vicisse significat.' Cp. Riemann, Etudes sur Tite-Live,[2] p. 44. He quotes Varro, R. R. i. 2 'Romanus sedendo vincit' and says he knows no other instance before Livy: but the use is found in Plautus: e. g. 'Praenestinus ait' = 'people say at Praeneste.'

7. **nos sumus Romani**, etc. ascribed by L. Müller (Ennius, p. 181) to the beginning of the sixteenth book of the Annals. There can be no doubt that Cicero is quoting Ennius, and that the poet is speaking of himself. His birth at Rudiae in Calabria rests on the authority of Jerome. He obtained the Roman franchise through Fulvius Nobilior, probably when the colony of Pisaurum was founded in B. C. 184. Cp. Sellar, p. 63.

fuimus: no MS. gives the form *fuvimus*, which was introduced by Lambinus, and has been current since Pearce's edition. There is abundance of evidence for the long *u*, e.g. Plaut. Capt. 262 'Captus est? Ita. Non igitur nos soli ignavi fuimus,' where Brix gives more examples (regarding however as doubtful those which do not occur at the end of a line): but the evidence for the *v* is very slight, and some writers (e. g. King and Cookson, p. 97) who quote *fuvimus* from this passage do not appear to have noticed that it rests wholly upon conjecture. In C. I. L. i. 1051 (if correctly reported) we have FVVEIT, but here VV seems to equal *ū*, as Stolz takes it, p. 369. I have found no other instance of *fuv-*, and it seems very doubtful whether we are justified in printing it here. L. Müller does not accept it.

Rudini is given by *A H* and Lag. 13; the other MSS. have all kinds of corruptions.

8. **aut quocumque modo**, etc. 'or in whatever way it comes about that a word is not understood in its literal but in its suggested meaning.' Nägels. Stil. § 68 (p. 258[8]).

9. **Abutimur**. The Latin equivalent for *κατάχρησις* is *abusio*: cp. Orat. 27, 94 'Aristoteles autem tralationi et haec ipsa [i.e. metaphors] subiungit et abusionem, quam *κατάχρησιν* vocant, ut cum minutum dicimus animum pro parvo, et abutimur verbis propinquis, si opus est, vel quod delectat, vel quod decet.' Catachresis, or the misuse of a word, is itself a kind of metaphor.

11. **grandis** seems to mean originally 'full-grown,' 'tall,' as of crops in ii. 131, of a boy (Cat. M. 10) or girl (Ter. Ad. 673): cp. 'iam grandis Achilles' in Juv. vii. 210. Hence it is not strictly correct to use the word of a speech.

12. **minutus** is of course properly 'lessened.' For its use cp. Reid on Acad. ii. 75.

illa, those figures (*ornamenta dicendi*), i. e. allegory (§ 166).

44 gentiam subsequitur modus etiam et forma verborum, quod iam
173 vereor ne huic Catulo videatur esse puerile; versus enim veteres illi in hac soluta oratione propemodum, hoc est, numeros quosdam nobis esse adhibendos putaverunt: interspirationis enim, non defatigationis nostrae neque librariorum notis, sed verborum et sententiarum modo interpunctas clausulas in orationibus esse voluerunt; idque princeps Isocrates instituisse fertur, ut inconditam antiquorum dicendi consuetudinem delectationis atque aurium causa, quem ad modum scribit discipulus eius Naucrates,
174 numeris astringeret. Namque haec duo musici, qui erant quondam idem poëtae, machinati ad voluptatem sunt, versum atque cantum, ut et verborum numero et vocum modo delectatione vincerent aurium satietatem. Haec igitur duo, vocis dico moderationem et verborum conclusionem, quoad orationis severitas pati posset, a poëtica ad eloquentiam traducenda duxerunt. In
175 quo illud est vel maximum, quod versus in oratione si efficitur

10. *Namque haec duo* ω vulg.: *nam quae* [*haec duo*] Bakium secutus K. 16. *vel maximum* ς PS: *maximum M* K Fr.

as it is *asperior* in Quint. ix. 4, 37; but in ad Her. iv. 12, 18 we have 'fugiemus crebras vocalium concursiones quae vastam atque hiantem orationem reddunt.' Hence the word has a general ('awkward,' 'disagreeable') rather than specific meaning.

Hanc diligentiam subsequitur, 'Next to attention to this point comes a regard to,' etc.

1. **quod,** 'a matter which,' Madvig, § 315 b.

2. **veteres illi,** the old Greek masters of rhetoric.

3. **soluta oratio,** 'prose,' as § 153.

propemodum really qualifies **versus,** 'held that we ought almost to employ verses.'

4. **interspirationis,** etc. 'For they thought that there should be in speeches closes [of periods] where we may take breath, not when we are exhausted, marked not by the punctuation of the copyists, but by the rhythm of the language and thoughts': 'clausulae interspirationis,' are pauses due to the need of taking breath. Cp. Orat. 228 'oratio . . . non aut spiritu pronuntiantis aut interductu librari, sed numero coacta debet insistere.' There is no real, though an apparent inconsistency: the periods must furnish an opportunity for taking breath, but must not be determined solely by the need for this. Cp. § 175.

6. **interpunctas:** Orat. 53 'flumen aliis verborum . . . cordi est, distincta alios et interpuncta intervalla, morae respirationesque delectant.' Cp. Ar. Rhet. iii. 8, 6 *δεῖ . . . δήλην εἶναι τὴν τελευτὴν μὴ διὰ τὸν γραφέα μηδὲ διὰ τὴν παραγραφήν, ἀλλὰ διὰ τὸν ῥυθμόν.* It is interesting to trace the history of our word *paragraph.*

7. **ut . . . astringeret,** explanatory of *id*; Roby, § 1700.

8. **delectationis atque aurium,** a hendiadys.

9. **Naucrates,** ii. 94.

12. **vocum modo,** 'the measure of the notes': *modus* does not differ essentially from *numerus,* and the words are often practically equivalent (e. g. in Orat. 236 we have 'verborum modo,' for 'rhythm'): but here it covers variations both in duration and in pitch, i. e. what we call 'tune': cp. i. 187. The plural is much more common of music: e. g. de Div. ii. 3, 9 'varietates vocum aut modos noscere.'

13. **vocis moderatio,** 'the modulation of the voice.'

14. **verborum conclusio,** 'the periodic arrangement of words' (ii. 8, 34; Orat. 169, 178).

16. **illud est vel maximum,** 'it is especially to be noted.'

versus is an emphatic position. The two clauses are put paratactically, but really the former is subordinate in thought: 'that though it is a fault, if, etc., yet.'

coniunctione verborum, vitium est, et tamen eam coniunctionem
sicuti versum numerose cadere et quadrare et perfici volumus.
Neque est ex multis res una, quae magis oratorem ab imperito
dicendi ignaroque distinguat, quam quod ille rudis incondite
fundit quantum potest et id, quod dicit, spiritu, non arte
determinat, orator autem sic inligat sententiam verbis, ut eam
numero quodam complectatur et astricto et soluto. Nam cum 176
vinxit forma et modis, relaxat et liberat immutatione ordinis, ut
verba neque adligata sint quasi certa aliqua lege versus neque
ita soluta, ut vagentur. Quonam igitur modo tantum munus **45**
insistemus ut arbitremur nos hanc vim numerose dicendi consequi
posse? Non est res tam difficilis quam necessaria; nihil est enim
tam tenerum neque tam flexibile neque quod tam facile sequatur
quocumque ducas quam oratio. Ex hac versus, ex hac eadem 177
dispares numeri conficiuntur; ex hac haec etiam soluta variis
modis multorumque generum oratio; non enim sunt alia ser-

11. *insistemus* ω KP Fr.: *instruemus* S.

1. **vitium**: Orat. 194 'versum fugimus in oratione . . . aliud quiddam est oratio, nec quidquam inimicius quam illa versibus': ib. 189 'versus saepe in oratione per imprudentiam dicimus, quod vehementer est vitiosum': ib. 172 'Aristoteles versum in oratione vetat esse, numerum iubet' (Ar. Rhet. iii. 8, 3 ῥυθμὸν δεῖ ἔχειν τὸν λόγον, μέτρον δὲ μή). For verse-rhythms in Cicero cp. Reid on Acad. i. 30. It is hardly possible to avoid taking 'crassis occultata et circumfusa tenebris,' in Acad. ii. 39, 122, as a quotation. Volkmann², pp. 521–3 gives instances from Greek and Latin writers. The complete hexameter with which Tacitus begins his Annals, and the incomplete one with which Livy begins his First Book are familiar, and are discussed by the commentators, especially by Ritter and Weissenborn.

2. **numerose cadere**, 'to have a rhythmical cadence.'

quadrare, 'to fit into its place well.'

perfici, 'to be well-rounded.'

3. **res una**: there does not seem sufficient reason for departing from the MSS. here, and reading *ulla* with C. F. W. Müller. Stangl inserts *rebus*.

imperito: cp. i. 17, note.

5. **quantum potest**, 'all he can.' But Dr. Reid, rightly noticing that this gives but poor sense, suggests 'incondita fundit q. p.' i. e. 'pours out disorderly talk as fast as he can;' this idiomatic use is common in Plautus.

7. **et astricto et soluto**, 'at once bound and free.'

8. **vinxit forma et modis**: i.e. after throwing his thought into a rhythmical and well-balanced structure.

immutatione ordinis, so as to avoid any strictly metrical arrangement.

10. **vagentur**: cp. §§ 184, 190.

11. **insistemus**, 'shall we enter upon': there seems no sufficient reason to reject this use of *insistere* with Sorof, who reads *instruemus*. Caesar B. G. iii. 14 'neque satis constabat quam rationem pugnae insisterent' gives support enough. The use is rather archaic: cp. Plaut. Mil. 774, 793, 929 'insistite hoc negotium sapienter,' Ter. Eun. 294 'quam insistam viam incertus sum': but see Liv. xxxvii. 7, 8 'iter quod insistis.' The dative is much more common in most writers, but it also seems very doubtful in Cicero. Kayser brackets [tantum munus insistemus ut] without any loss to the sense, but without authority. Dr. Reid thinks that the passage in Caesar itself needs correction, by the insertion of *in* after *quam* (cp. B. G. vi. 5, 1 'in bellum insistere'), or by reading *instituerent*, and here he would read *instituemus*; the latter word is especially common in this book, with a great variety of objects.

15. **dispares numeri**, 'irregular rhythms.'

16. **sermonis**, 'conversational style,'

monis, alia contentionis verba, neque ex alio genere ad usum cotidianum, alio ad scaenam pompamque sumuntur; sed ea nos cum iacentia sustulimus e medio, sicut mollissimam ceram ad nostrum arbitrium formamus et fingimus. Itaque tum graves sumus, tum subtiles, tum medium quiddam tenemus: sic institutam nostram sententiam sequitur orationis genus idque ad omnem aurium voluptatem et animorum motum mutatur et vertitur.
178 Sed ut in plerisque rebus incredibiliter hoc natura est ipsa fabricata, sic in oratione, ut ea, quae maximam utilitatem in se continerent, plurimum eadem haberent vel dignitatis vel saepe etiam venustatis. Incolumitatis ac salutis omnium causa videmus hunc statum esse huius totius mundi atque naturae, rotundum ut caelum terraque ut media sit eaque sua vi nutuque teneatur, sol ut circumferatur, ut accedat ad brumale signum et inde sensim ascendat in diversam partem; ut luna accessu et recessu [suo] solis lumen accipiat; ut eadem spatia quinque stellae

4. *ut tum* Schützium secutus Fr. 7. *aurium* ω vulg.: et *aurium* Str. 14. *sol ut circumferatur* ς vulg. *sol ad eam circumferatur M*; *sol ut eam circum feratur* Fr. 16. *suo* om. *M*: incl. K Fr.

Orat. 64 'itaque [oratio philosophorum] sermo potius quam oratio dicitur.' Cp. § 211.

1. **contentionis**, 'elevated speech,' § 203.

2. **ad scaenam pompamque**, 'for the parade of public life': ii. 338.

3. **iacentia**, 'as they lay at our disposal.'

sustulimus e medio, 'we have adopted from common use': cp. Ov. Art. Am. iii. 479 'e medio consuetaque verba puellae scribite.' It is worth noting that *tollere de medio* has the very different meaning of doing away with, destroying.

4. **tum... tum... tum** mark the three chief styles of oratory, Introd. p. 44.

5. **subtiles**: i. 5, 17 (note).

10. **haberent**, with the sequence usual after a perfect tense, even where we should more naturally translate by a present perfect. Cf. Holden on Cic. Off. ii. 1, 1 'quemadmodum officia ducerentur ab honestate... satis explicatum arbitror.'

13. **sua vi nutuque**, 'by virtue of its own tendency': *nutus* is that inclination to the centre, which, according to ancient views of physics, held the universe together, and the earth in its proper place in the centre. Cp. Tusc. D. i. 40 'persuadent mathematici... ut... terrena et umida suopte nutu et suo pondere... in terram et in mare ferantur': de Nat. D. ii. 98 'ac principio terra universa cernatur, locata in media sede mundi, solida et globosa et undique ipsa in sese nutibus suis conglobata': Plat. Phaed. 109 A *πέπεισμαι... εἰ ἔστιν ἐν μέσῳ τῷ οὐρανῷ περιφερὴς οὖσα* [ἡ γῆ] *μηδὲν αὐτῷ δεῖν μήτε ἀέρος πρὸς τὸ μὴ πεσεῖν μήτε ἄλλης ἀνάγκης μηδεμιᾶς τοιαύτης, ἀλλ' ἱκανὴν εἶναι αὐτὴν σχεῖν τὴν ὁμοιότητα τοῦ οὐρανοῦ ἑαυτῷ πάντῃ καὶ τῆς γῆς αὐτῆς τὴν ἰσορροπίαν.*

14. **accedat ad brumale signum**: the sun's apparent path sinks to the sign of Capricornus at the winter solstice. Cp. Lucret. v. 617 and de Nat. D. iii. 37 'eamque causam Cleanthes affert cur se sol referat nec longius progrediatur solstitiali orbi itemque brumali, ne longius discedat a cibo.'

15. **accessu et recessu**, 'as it advances and retires' (for the antithesis see Key's Dict. s. v. *accessus*), not instrumental ablatives, which would imply too bold a zeugma between **accessu** and **accipiat**. Cp. de Nat. D. ii. 50 'iam solis annuos cursus spatiis menstruis luna consequitur, cuius tenuissimum lumen facit proximus accessus ad solem, digressus autem longissimus quisque plenissimum.'

16. **eadem spatia**, the same courses (round the earth) as the sun and moon, not as each other. In de Nat. D. ii. 52–3 Cicero names the planets and the periods of

dispari motu cursuque conficiant. Haec tantam habent vim, 179
paulum ut immutata cohaerere non possint, tantam pulcritudinem, ut nulla species ne cogitari quidem possit ornatior. Referte nunc animum ad hominum vel etiam ceterarum animantium formam et figuram. Nullam partem corporis sine aliqua necessitate adfictam totamque formam quasi perfectam reperietis arte, non casu. Quid in arboribus? in quibus non truncus, non rami, non **46**
folia sunt denique nisi ad suam retinendam conservandamque naturam, nusquam tamen est ulla pars nisi venusta. Lin- 180
quamus naturam artisque videamus. Quid tam in navigio necessarium quam latera, quam cavernae, quam prora, quam puppis, quam antennae, quam vela, quam mali? quae tamen hanc habent in specie venustatem, ut non solum salutis, sed etiam voluptatis causa inventa esse videantur. Columnae templa et porticus sustinent; tamen habent non plus utilitatis quam dignitatis: Capitoli fastigium illud et ceterarum aedium non venustas, sed necessitas ipsa fabricata est; nam, cum esset habita ratio, quem ad modum ex utraque tecti parte aqua delaberetur, utilitatem templi fastigii dignitas consecuta est; ut, etiamsi in caelo Capitolium statueretur, ubi imber esse non posset, nullam sine fastigio dignitatem habiturum fuisse videatur. Hoc in omnibus 181
item partibus orationis evenit, ut utilitatem ac prope necessitatem suavitas quaedam et lepos consequatur; clausulas enim atque

5. *adfictam* ς edd. *adfectam M* Fr. 7. *in eis arboribus M* Fr. 14. *et templa* ς P: *templa M* KS Fr. 17. *nam cum esset* ω P Fr.: *tamen cum esset* KS.

their revolution thus: Saturn (thirty years), Jupiter (twelve years), Mars (twenty-four months, six days), Mercury (a year), Venus (a year): he is very far out with regard to the last two, and materially with respect to Mars: the others are nearly right. Cp. § 51 'quarum ex disparibus motionibus magnum annum mathematici nominaverunt, qui tum efficitur, cum solis et lunae et quinque errantium ad eandem inter se comparationem confectis omnium spatiis est facta conversio.'

1. **Haec**, 'these arrangements.'

2. **paulum ut immutata**, 'that the slightest change in them would make it impossible for them to hold together.' Cicero is very enthusiastic over the beauty of the universe in de Nat. D. ii. 98 ff.

11. **cavernae**: this word is used by Verg. Aen. ii. 19 'penitusque cavernas ingentis, uterumque armato milite complent' of the hollow inside the Trojan horse; where Servius notes: 'alii fustes curvos navium, quibus extrinsecus tabulae adfiguntur, cavernas appellarunt.' The word was restored here by Pearce: *carinae* used to be read, with very little authority. It remains doubtful whether *cavernae* has here its most natural meaning 'holds,' or that to which Servius seems to point, 'ribs.' The latter seems better suited to the context.

12. **quam vela**, bracketed by Friedrich as omitted by *M*, but these MSS. have 'antennae quam aliquae,' which looks like a corruption due to carelessness. The sails could hardly be omitted in describing what is at once necessary and beautiful in a ship.

16. **fastigium**, 'gable-roof,' with a pediment—one of the honours granted to Julius Caesar. Cic. Phil. ii. 110 (Mayor).

interpuncta verborum animae interclusio atque angustiae spiritus attulerunt: id inventum ita est suave, ut, si cui sit infinitus spiritus datus, tamen eum perpetuare verba nolimus; id enim auribus nostris gratum est [inventum], quod hominum lateribus non
47 tolerabile solum, sed etiam facile esse posset. Longissima est
182 igitur complexio verborum, quae volvi uno spiritu potest; sed hic naturae modus est, artis alius. Nam cum sint numeri plures, iambum et trochaeum frequentem segregat ab oratore Aristoteles, Catule, vester, qui natura tamen incurrunt ipsi in orationem sermonemque nostrum; sed sunt insignes percussiones eorum numerorum et minuti pedes. Qua re primum ad heroum nos [dactyli et anapaesti spondi pedem] invitat: in quo impune progredi licet duo dumtaxat pedes aut paulo plus, ne plane in versum aut similitudinem versus incidamus: 'altae sunt gemi-

4. *gratum est* PS: *gratum est inventum* ω Fr. 5. *possit L* Ell. Str.H. *posset M* PKS Fr. 14. *versus M* PS Fr. *versuum L* K.

1. **interpuncta verborum**, 'pauses between words' of a slighter character than those which mark the *clausulae* or closes of periods: *interclusio animae* is the stronger term, 'failure of breath,' corresponding to the *clausulae*.

angustiae, 'scantiness,' answers more to the *interpuncta*.

2. **attulerunt**, 'occasioned': Nägelsb. Stil.[8] p. 427.

id inventum, 'this, now that it has been discovered, proves agreeable.'

3. **perpetuare**, 'to deliver without any break.' The argument goes on thus: 'for our ears find pleasure only in what is not merely endurable, but also easy to the human lungs.' Brut. 34 'spiritu quasi necessitate aliqua verborum comprehensio terminatur.'

6. **volvi**, 'be completed'; the choice of the verb is suggested by the various translations of *περίοδος*, such as *circuitus*, *conversio*, and the like. But there is much plausibility in Dr. Reid's suggestion *evolvi*.

8. **iambum et trochaeum**: cp. Ar. Rhet. iii. 8, 4 *τῶν δὲ ῥυθμῶν ὁ μὲν ἡρῷος σεμνὸς καὶ λεκτικῆς ἁρμονίας* (conversational harmony) *δεόμενος, ὁ δ' ἴαμβος αὐτή ἐστιν ἡ λέξις ἡ τῶν πολλῶν· διὸ μάλιστα πάντων τῶν μέτρων ἰαμβεῖα φθέγγονται λέγοντες. δεῖ δὲ σεμνότητα γενέσθαι καὶ ἐκστῆσαι. ὁ δὲ τροχαῖος κορδακικώτατος· δηλοῖ δὲ τὰ τετράμετρα· ἔστι γὰρ τροχερὸς ῥυθμὸς τὰ τετράμετρα. λείπεται δὲ παιάν κ.τ.λ.* 'The early writers on Music—Plato ascribes the division to Damon the Musician, Rep. iii. 400 B—distinguished three kinds of rhythm and no more: (1) the heroic or dactylic, including the spondaic and anapaestic, which expresses the ratio of equality, or 1 : 1; (2) the iambic and trochaic, with the tribrach, which has the ratio of 2 : 1; and (3) the paeonic, including the cretic (– ⏑ –) and bacchius (⏑ – –) which has that of 3/2 : 1.' Cope, Introd. p. 388.

9. **vester**, 'of you and your learned friends,' ii. 61, 160.

natura incurrunt ipsi: Or. 189 'senarios effugere vix possumus: magnam enim partem ex iambis nostra constat oratio': Ar. Poet. 4 *μάλιστα λεκτικὸν* (see above) *τῶν μέτρων τὸ ἰαμβεῖόν ἐστιν· πλεῖστα γὰρ ἰαμβεῖα λέγομεν ἐν τῇ διαλέκτῳ τῇ πρὸς ἀλλήλους.* So there are whole paragraphs in Dickens which run into blank verse.

10. **insignes**, 'marked.'

percussiones, 'ictus,' 'beats': Quint. ix. 4. 75 'trimetrum et senarium promiscue dicere licet: sex enim pedes, tres percussiones habet.'

11. **minuti**, 'too brief,' cut up small.

12. **[dactylici et anapaesti spondi pedem]**: these words, so written in *M*, are manifestly spurious, arising partly out of a marginal gloss, explaining **heroum**, partly out of a desire to supply the missing substantive, which however should have been *numerum*, not *pedem*.

invitat: Cicero is not reproducing here very faithfully the advice of Aristotle; still, as a certain *σεμνότης* is desirable, a rhythm which is *σεμνός* may be assumed to have its place.

14. **altae sunt geminae, quibus, a**

nae, quibus.' Hi tres [heroi] pedes in principia continuandorum verborum satis decore cadunt. Probatur autem ab eodem illo 183
maxime paean, qui est duplex: nam aut a longa oritur, quam tres breves consequuntur, ut haec verba 'desinite, incipite, comprimite,' aut a brevibus deinceps tribus, extrema producta atque longa, sicut illa sunt 'domuerant, sonipedes;' atque illi philosopho ordiri placet a superiore paeane, posteriore finire; est autem paean hic posterior non syllabarum numero, sed aurium mensura, quod est acrius iudicium et certius, par fere cretico, qui est ex longa et brevi et longa: ut

Quid petam praesidi, aut exsequar? quove nunc . . .

A quo numero exorsus est Fannius: 'si, Quirites, minas illius.' Hunc ille clausulis aptiorem putat, quas volt longa plerumque syl-

6. *philosopho* incl. K. 8. *posterior* incl. K.

quotation, doubtless from a prose work, probably a history, the precise meaning of which must remain doubtful. Pid. suggests it may have been 'alti sunt gemini,' with reference to the nurture of Romulus and Remus; but there would be nothing to suggest the corruption in that case; Bergk ingeniously *antae* (doorposts) Henr. *arae*, Maehly *valvae sunt geminae*.

1. **hi tres [heroi] pedes**: Madvig, who first (in Henrichsen's edition) restored sense to this passage, saw that *heroi* was an erroneous gloss: the three feet which suit well the commencement of a period are the iambus, the trochee, and the dactyl. By *trochaeus* Cicero means the tribrach (Orat. 191), what we call 'trochee' being by him called *choreus*: cp. Orat. 193, 217; others called the tribrach *choreus*: cp. Dion. Hal. de comp. verb. 17 (quoted by Sandys on Orat. 212) *ὁ μὲν γὰρ ἐξ ἁπασῶν βραχειῶν συνεστώς, καλούμενος δὲ ὑπό τινων χορεῖος, τρίβραχυς πούς.*

3. **paean** is the form given by *A H* throughout, as in the Orator: hence correct Sandys on Orat. 191. This form has the best authority also in Quintilian.

duplex: the first paean (– ⏑ ⏑ ⏑) results from the resolution of the last syllable of a cretic: the (so-called) fourth (⏑ ⏑ ⏑ –), results from the resolution of the first syllable. The second (⏑ – ⏑ ⏑) and third (⏑ ⏑ – ⏑) paeans are not properly metrical feet, but are the inventions of grammarians, as Prof. Malden used to put it, blessed with fingers but not with ears. Similarly Aristotle, Rhet. iii. 8, only recognises two kinds: *ἔστι δὲ παιᾶνος δύο εἴδη ἀντικείμενα ἀλλήλοις, ὧν τὸ μὲν ἐν ἀρχῇ ἁρμόττει, ὥσπερ καὶ χρῶνται· οὗτος δὲ ἐστὶν οὗ ἄρχει μὲν ἡ μακρὰ τελευτῶσι δὲ τρεῖς βραχεῖαι· ἕτερος δ' ἐξ ἐναντίας, οὗ βραχεῖαι ἄρχουσι τρεῖς ἡ δὲ μακρὰ τελευταία· οὗτος δὲ τελευτὴν ποιεῖ.*

11. **Quid petam**: cp. § 102.

12. **Fannius**, tribune with Ti. Gracchus in 133, consul in 122, when he strongly opposed the attempt of C. Gracchus to extend the franchise to the Italians. The extract is from his speech on that occasion: cf. Brut. 26, 99 'unam orationem de sociis et nomine Latino contra Gracchum reliquit sane et bonam et nobilem.'

illīus: Mr. Roby (i. p. 127, note) says that Cicero here 'implies that *illius* was in his time pronounced *illĭus*': he does not seem to me to imply more than that two generations before the date of this book it might probably be pronounced so. Quintilian, i. 5, 18, says that the shortening of a long syllable, as in 'unius ob noxam,' would not be found except in verse, but that it is no fault there. 'Probably these words (*illius*, *unius*) are taken as instances only' (Roby, l. c.). I do not see this with regard to the former. The quantity of the penultimate of genitives in *-ius* is fully discussed by Ritschl, Opusc. ii. 683 ff., by A. Spengel, T. M. Plautus, p. 63, and by A. Luchs in Studemund's Studien, vol. i. pp. 362 ff. The last will not allow for Plautus and Terence any scansion but *illīus*, &c., holding that all cases where *illius* seems to be a dactyl or (before consonants) a cretic, are either corrupt or to be explained by a pronunciation as *illis*. He does not touch on the evidence of this passage. Cp. Stolz², p. 348.

3 laba terminari. Neque vero haec tam acrem curam diligentiamque
4 desiderant, quam est illa poëtarum; quos necessitas cogit et ipsi numeri ac modi sic verba versu includere, ut nihil sit ne spiritu quidem minimo brevius aut longius, quam necesse est. Liberior est oratio et plane, ut dicitur, sic est vere soluta, non ut fugiat tamen aut erret, sed ut sine vinculis sibi ipsa moderetur. Namque ego illud adsentior Theophrasto, qui putat orationem, quae quidem sit polita atque facta quodam modo, non astricte, sed
15 remissius numerosam esse oportere. Etenim, sicut ille suspicatur, et ex istis modis, quibus hic usitatus versus efficitur, post anapaestus, procerior quidam numerus, effloruit, inde ille licentior et divitior fluxit dithyrambus, cuius membra et pedes, ut ait idem, sunt in omni locupleti oratione diffusa; et, si numerosum est in omnibus sonis atque vocibus, quod habet quasdam impressiones et quod metiri possumus intervallis aequalibus, recte genus hoc numerorum, dum modo ne continuum sit, in orationis laude ponetur. Nam si rudis et impolita putanda est illa sine intervallis

16. *continui sint M* Fr. H: *continuum sit ς* vulg. 17. *ponetur L* PKS. *ponitur M* Fr.

2. **illa poëtarum**, 'the well-known care and attention of the poets': *ea poetarum* for 'that of the poets' would not be good Latin. Cp. Nägelsbach, § 90, 3; Zumpt, § 767.

3. **numeri ac modi**: i. 152 (note).

5. **oratio**, 'prose style,' § 153.

plane ... sic ... ut: cp. Lael. 30 'ut quisque maxime ... sic munitus est ... ut ... ita.'

fugiat, 'run on.'

7. **illud**: cp. i. 35 'cetera adsentior Crasso.'

Theophrasto: his περὶ λέξεως was extant at the time of Cicero, for it is quoted by Dion. Halic. In the Orator Cicero quotes Theophrastus some half-dozen times: cp. Sandys, Introd. p. lxix.

8. **facta**, 'shaped' (πεποιημένη λέξις) i. 63 'ignarus faciundae ac poliendae orationis.' The force is different in §§ 149, 154, 167, 201: 'coining' words is not the same thing as 'moulding' style. But cp. Orat. 172 'quamquam orationis faciendae et ornandae auctores locupletissimi': Brut. 30 'accurata et facta quodam modo oratio': ad Her. iii. 47 'facta et dedita opera comparata oratio.'

non astricte, sed remissius, 'not rigidly, but somewhat negligently': cp. Orat. 220 'nec tamen haec ita sunt arta et astricta, ut ea cum velimus laxare nequeamus.' There is a good collection of such adverbs in Nägelsb. Stil.[8] p. 349.

10. **hic usitatus versus**, collective, 'the metres now in common use with us,' i.e. hexameter, iambic, and trochaic. Anapaestic rhythm appears freer in its structure than any of these; but there is no reason to suppose that it developed out of any preceding metre.

11. **procerior**, 'longer,' a somewhat unusual meaning, although the word is sometimes used of parts of the body, where height is not in question; but Diomedes quotes from Varro 'syllabae procerae sunt, quae vocalem longam habent in paenultima, ut facultas.' The term can in any case be applied only with reference to iambic and trochaic, not to hexameter verse. Cp. § 191.

12. **dithyrambus**: dithyrambs were written in the most irregular metres, often not antistrophic. At first they were rude popular songs, but Arion first gave them literary form: cp. Bergk, Gr. Litt. ii. p. 241, and for the later dithyramb p. 528 ff.

13. **et**, 'and in fact.'

14. **impressiones**, i. q. percussiones, 'beats,' or emphasized syllables. In Acad. i. 19 'explanata vocum impressio' is a merit of the tongue.

15. **intervallis aequalibus**, 'by the

loquacitas perennis et profluens, quid est aliud causae cur repu-
dietur, nisi quod hominum auribus vocem natura modulatur
ipsa? Quod fieri, nisi inest numerus in voce, non potest. Nu- 186
merus autem in continuatione nullus est; distinctio et aequalium
et saepe variorum intervallorum percussio numerum conficit,
quem in cadentibus guttis, quod intervallis distinguuntur, notare
possumus, in amni praecipitante non possumus. Quodsi con-
tinuatio verborum haec soluta multo est aptior atque iucundior,
si est articulis membrisque distincta, quam si continuata ac pro-
ducta, membra illa modificata esse debebunt; quae si in extremo
breviora sunt, infringitur ille quasi verborum ambitus; sic enim
has orationis conversiones Graeci nominant. Qua re aut paria
esse debent posteriora superioribus, et extrema primis aut, quod
etiam est melius et iucundius, longiora. Atque haec quidem ab **49**
eis philosophis, quos tu maxime diligis, Catule, dicta sunt; quod 187
eo saepius testificor, ut auctoribus laudandis ineptiarum crimen
effugiam.' 'Quarum tandem?' inquit Catulus 'aut quid dis-
putatione ista adferri potest elegantius aut omnino dici subtilius?'
'At enim vereor,' inquit Crassus 'ne haec aut difficiliora istis ad 188
persequendum esse videantur aut, quia non traduntur in volgari
ista disciplina, nos ea maiora ac difficiliora videri velle videamur.'
Tum Catulus 'erras,' inquit 'Crasse, si aut me aut horum quem-
quam putas a te haec opera cotidiana et pervagata exspectare.
Ista, quae dicis, dici volumus; neque tam dici quam isto dici
modo; neque tibi hoc pro me solum, sed pro his omnibus sine

1. *quid causa aliud M* Fr. 2. *aures vocem natura modulantur ipsae* Fr. (*auris M*). 13. *et extrema M* KSH Fr.: *extrema* P.

regular intervals' between the ictus. If there is an unbroken succession of these, the result is verse, which is to be avoided.

2. **auribus**, 'in accordance with the requirements of the ear.' Orat. 58 'ipsa enim natura, quasi modularetur hominum orationem, in omni verbo posuit acutam vocem, nec una plus, nec a postrema syllaba citra tertiam.' Part. Orat. 15 'auditorum aures moderantur oratori prudenti et provido et quod respuunt immutandum est.' The latter passage gives some support to Fr.'s reading.

5. **intervallorum percussio** explains more exactly what is meant by *distinctio*.

7. **possumus . . . non possumus**: Cicero always repeats *posse*, when thus common to a positive and a negative clause.

continuatio verborum haec soluta, 'this periodic structure of words in prose.'

10. **modificata**, 'managed.' The *κόμματα* (*articuli*) and *κῶλα* (*membra*) are to be balanced, so that the sentence may not end abruptly with a short one, where a long one is expected. Cp. Sandys on Orat. 211, and his quotations. Aristotle, Rhet. iii. 8, 6, calls an abruptly ending period *κολοβός* = 'maimed.'

11. **ambitus** = *περίοδος*, for which *conversio* is another suggested translation. Cp. Orat. 204 (Sandys).

14. **longiora**: it has been noted that Cicero himself observes this rule, and is fond of making the latter part of a period the more developed.

19. **istis**, 'our younger friends.'

20. **persequendum**, 'carry out in practice,' Nägelsb. Stil.[8] p. 434.

189 ulla dubitatione respondeo.' 'Ego vero' inquit Antonius 'inveni iam, quem negaram in eo, quem scripsi, libello me invenisse eloquentem. Sed eo te ne laudandi quidem causa interpellavi, ne quid de hoc tam exiguo sermonis tui tempore verbo uno meo
190 deminueretur.' 'Hanc igitur' Crassus inquit 'ad legem cum exercitatione tum stilo, qui et alia et hoc maxime ornat ac limat, formanda nobis oratio est. Neque tamen hoc tanti laboris est, quanti videtur, nec sunt haec rhythmicorum aut musicorum acerrima norma derigenda; efficiendum est illud modo nobis, ne fluat oratio, ne vagetur, ne insistat interius, ne excurrat longius, ut membris distinguatur, ut conversiones habeat absolutas. Neque semper utendum est perpetuitate et quasi conversione verborum, sed saepe carpenda membris minutioribus oratio est,
191 quae tamen ipsa membra sunt numeris vincienda. Neque vos paean aut herous ille conturbet: ipsi occurrent orationi; ipsi, inquam, se offerent et respondebunt non vocati. Consuetudo modo illa sit scribendi atque dicendi, ut sententiae verbis finiantur eorumque verborum iunctio nascatur a proceris numeris ac liberis, maxime heroo aut paeane priore aut cretico, sed varie distincteque considat. Notatur enim maxime similitudo in con-

1. *inveni iam M* H Fr. *inveni tandem* ς. 5. *Crassus inquit* delet Fr. 17. *sententiae . . . eorumque* incl. K.

2. **libello**: i. 94, iii. 54.

5. **hanc ad legem**, 'with regard to this law' of the rhythmic character of oratory.

Crassus inquit: cp. note on i. 149.

6. **stilo**: i. 150, 257, where 'multi sudoris' answers to 'tanti laboris' here.

9. **norma** (ii. 178) is explained by Benfey, in Curt. Princ. i. 209, as for *gnorima* = γνωρίμη: Mr. Wharton's derivation as for *nonma*, 'ninth,' because L was the ninth letter in the Etruscan and the Faliscan alphabet, is more ingenious than probable, and does not even suit the shape of the Etruscan L. For the different kinds of *norma* see Dict. Ant. For **derigere** cf. reff. in Nägelsb. Stil.[8] p. 428.

10. **fluat**, 'be diffuse and formless': cp. Orat. 198 'in dicendo nihil est propositum, nisi ut ne immoderata aut angusta aut dissoluta, aut fluens sit oratio': 220 'multum interest utrum numerosa sit, id est similis numerorum, an plane e numeris constet oratio: alterum si fit, intolerabile vitium est: alterum nisi fit, dissipata et inculta et fluens est oratio.'

insistat interius, 'stop short in its course,' the language coming to an end before the thought is fully developed. The phrase is so strange that it seems to be corrupt, possibly, as Dr. Reid thinks, for *celerius*.

11. **conversiones**, 'periods,' as above, § 186.

12. **neque** = neque tamen.

13. **carpenda**: we should have expected *discerpenda*. There does not seem to be any other instance of this use in Cicero: the dictt. quote examples from Livy (e.g. iii. 61, 13). Reid suggests *partienda*.

14. **numeris vincienda**: cp. Orat. 223 'quae incisim aut membratim efferuntur, ea vel aptissime cadere debent.' Cicero goes on to quote a passage from his speech *pro Scauro* to illustrate this.

16. **respondebunt**, 'will report themselves' as present.

17. **sententiae verbis finiantur**, 'the thoughts are completed by (i. e. with) the words.'

18. **iunctio**, 'combination,' a word very rare in Cicero, perhaps only in Tusc. D. i. 71, and not found elsewhere. Madvig, Adv. Crit. iii. 95 would read *coniunctio*, as did Lambinus.

20. **distincte**, 'in a clearly marked manner.' **considat**, 'closes.'

quiescendo. Et, si primi et postremi [illi] pedes sunt hac
ratione servati, medii possunt latere, modo ne circuitus ipse
verborum sit aut brevior, quam aures exspectent, aut longior,
quam vires atque anima patiatur. Clausulas autem diligentius **50**
etiam servandas esse arbitror quam superiora, quod in eis maxi- 192
me perfectio atque absolutio iudicatur. Nam versus aeque prima
et media et extrema pars attenditur, qui debilitatur, in quacum-
que est parte titubatum; in oratione autem pauci prima cernunt,
postrema plerique: quae quoniam apparent et intelleguntur,
varianda sunt, ne aut animorum iudiciis repudientur aut aurium
satietate. Duo enim aut tres fere sunt extremi servandi et 193
notandi pedes, si modo non breviora et praecisa erunt superiora;
quos aut choreos aut heroos aut alternos esse oportebit aut in
paeane illo posteriore, quem Aristoteles probat, aut ei pari cre-
tico. Horum vicissitudines efficient, ut neque ei satientur, qui
audient, fastidio similitudinis, nec nos id, quod faciemus, opera
dedita facere videamur. Quodsi Antipater ille Sidonius, quem 194
tu probe, Catule, meministi, solitus est versus hexametros alios-
que variis modis atque numeris fundere ex tempore tantumque

5. **superiora**, not generally 'what has gone before,' but rather 'the earlier parts.'

in eis . . . iudicatur, 'on these depends our judgment of,' etc.

6. **perfectio atque absolutio**, 'finish and completeness.'

8. **est titubatum**: the editions before Ell. had *sit*: he first restored *est* from the *Lagg. mut.* 'quod fieri iubet sermonis lex': it appears also in *M*[1]. Cp. Madvig, on de Fin. i. 4, 10.

10. **iudiciis**, if the closing rhythm is bad in itself.

11. **satietate**, if a legitimate rhythm (like the *dichoreus*, Orat. 213) is repeated too frequently.

12. **notandi**, 'clearly marked.' There are six closing rhythms which are here commended:—1. trochees; 2. dactyls; 3. trochee + paean; 4. dactyl + paean; 5. trochee + cretic; 6. dactyl + cretic. The form of the sentence has caused much difficulty: Lambinus wished to read very boldly 'aut paeonem illum posteriorem aut ei parem creticum.' Orelli explains 'pedes alterni in paeone sunt idem significat, quod sunt paeones alterni.' The third and fourth *aut* do not correspond to the first and second, but are subordinate to the second: 'it will be proper for the closing feet to be either trochees or dactyls or else one or the other (alternating) either with the last paean or with the equivalent cretic.' The construction remains obscure, and it seems probable that something is lost.

15. **vicissitudines**: Orat. 219 'his igitur tot commutationibus tamque variis si utemur, nec deprehendetur manifesto id quod a nobis de industria fiet, et occurretur satietati.'

17. **Antipater**, of Sidon, a poet, to whom some ninety of the poems in the Anthology may with probability be assigned. Cf. Jacobs or Mackail (Selection, p. 299), who says 'there is in his work a tendency towards diffuseness, which goes with his talent in improvisation mentioned by Cicero.' Mr. Mackail is in error in supposing that Cicero 'mentions the curious fact that he had an attack of fever on his birthday every winter,' which we learn from Pliny, vii. 172: cp. de Fato 3, 5. He seems to have been dead at this time. Sorof confuses this Antipater with A. of Tarsus, the Stoic philosopher.

quem, for the construction cp. § 133 (note), 214.

19. **fundere**: Nägelsb. Stil.[8] p. 531.

ex tempore: Quintil. x. 7, 19 'cum hanc facilitatem non prosa modo multi sint consecuti, sed etiam carmine, ut Anti-

hominis ingeniosi ac memoris valuit exercitatio, ut, cum se mente ac voluntate coniecisset in versum, verba sequerentur; quanto id facilius in oratione, exercitatione et consuetudine adhibita, consequemur!

195 Illud autem ne quis admiretur, quonam modo haec volgus imperitorum in audiendo notet, cum in omni genere tum in hoc ipso magna quaedam est vis incredibilisque naturae. Omnes enim tacito quodam sensu sine ulla arte aut ratione quae sint in artibus ac rationibus recta ac prava diiudicant; idque cum faciunt in picturis et in signis et in aliis operibus, ad quorum intellegentiam a natura minus habent instrumenti, tum multo ostendunt magis in verborum, numerorum vocumque iudicio; quod ea sunt in communibus infixa sensibus nec earum rerum
196 quemquam funditus natura esse voluit expertem. Itaque non solum verbis arte positis moventur omnes, verum etiam numeris ac vocibus. Quotus enim quisque est qui teneat artem numerorum ac modorum? At in his si paulum modo offensum est, ut aut contractione brevius fieret aut productione longius, theatra tota reclamant. Quid, hoc non idem fit in vocibus, ut a multitudine et populo non modo catervae atque concentus, sed etiam ipsi sibi
51 singuli discrepantes eiciantur? Mirabile est, cum plurimum in
197 faciendo intersit inter doctum et rudem, quam non multum differat in iudicando. Ars enim cum a natura profecta sit, nisi natura

11. *natura M* KS Fr. H: *naturam* P.

pater Sidonius et Licinius Archias.' Cp. pro Arch. 18.

2. **sequerentur**: cp. old Cato's saying 'rem tene, verba sequentur,' and Hor. A. P. 311.

5. **ne quis admiretur**: Roby, § 1660.

8. **tacito sensu**, 'unconsciously,' Nägelsb. Stil.[8] p. 311: Orat. 203 'quorum (sc. versuum) modum notat ars, sed aures ipsae tacito eum sensu sine arte definiunt.'

in artibus ac rationibus, 'in various branches of art and theory.'

11. **instrumenti**: i. 165.

13. **communibus sensibus**, § 115, cp. pro Clu. 17.

18. **reclamant**: Orat. 173 'in versu quidem theatra tota exclamant, si fuit una syllaba aut brevior aut longior; nec vero multitudo pedes novit nec ullos numeros tenet, nec illud quod offendit aut cur aut in quo offendat, intellegit, et tamen omnium longitudinum et brevitatum in sonis sicut acutarum graviumque vocum iudicium ipsa natura in auribus nostris collocavit.' The Scholiast on Eur. Orest. 269 tells a story how the actor Hegelochus, in delivering the verse *ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὁρῶ*, by a failure of breath, pronounced *γαλῆν*, 'weasel,' instead of *γαλήν'*, 'calm,' and was laughed off the stage. Cp. Arist. Ran. 304, with Schol.

20. **catervae**, 'troupes.' **concentus**, 'choruses': pro Sest. 118 'nam cum ageretur togata ... caterva tota clarissima concentatione contionata est.' This is practically a hendiadys, as Nägelsbach, p. 35, notices. Cp. p. 282.

21. **sibi discrepantes**: *discrepare* is followed by the dative in Tusc. D. iv. 29 'affectio est illa quidem discrepans sibi ipsa.' Sometimes we find *a* or *inter*; as with *dissentire*.

23. **natura**, 'naturally,' without needing the aid of theoretical training or study.

moveat ac delectet, nihil sane egisse videatur; nihil est autem tam cognatum mentibus nostris quam numeri atque voces; quibus et excitamur et incendimur et lenimur et languescimus et ad hilaritatem et ad tristitiam saepe deducimur; quorum illa summa vis carminibus est aptior et cantibus, non neglecta, ut mihi videtur, a Numa rege doctissimo maioribusque nostris, ut epularum sollemnium fides ac tibiae Saliorumque versus indicant; maxime autem a Graecia vetere celebrata. Quibus utinam similibusque de rebus disputari quam de puerilibus his verborum translationibus maluissetis! Verum ut in versu 198
volgus, si est peccatum, videt, sic, si quid in nostra oratione claudicat, sentit; sed poëtae non ignoscit, nobis concedit: taciti tamen omnes non esse illud, quod diximus, aptum perfectumque cernunt. Itaque illi veteres, sicut hodie etiam non nullos videmus, cum circuitum et quasi orbem verborum conficere non possent, nam id quidem nuper vel posse vel audere coepimus, terna aut bina aut non nulli singula etiam verba dicebant; qui in illa infantia naturale illud, quod aures hominum flagitabant,

9. *Quibus . . . maluissetis* Schuetzio auctore incluserunt nonnulli. 12. *taciti M H St Fr.*: *tacite* vulg.

2. **mentibus nostris,** 'our natural feelings.'

cognatum = *σύμφυτον*.

5. **aptior,** 'more adapted to show itself in.'

6. **maioribusque nostris**: Quintil. i. 10, 20 says: 'veterum quoque Romanorum epulis fides ac tibias adhibere moris fuit: versus quoque Saliorum habent carmen. Quae omnia cum sint a Numa rege instituta, faciant manifestum, ne illis quidem, qui rudes ac bellicosi videntur, curam musices, quantum illa recipiebat aetas, defuisse.' Cp. also Tusc. iv. 2, 3 'gravissimus auctor in Originibus dixit Cato morem apud maiores hunc epularum fuisse, ut deinceps qui accubarent canerent ad tibiam clarorum virorum laudes atque virtutes.' The importance of these early songs was much exaggerated by Niebuhr (Hist. i. 254), followed by Macaulay (Preface to Lays of Ancient Rome): a more critical view is taken by Sellar, Roman Poets of the Republic, c. ii: cf. Schwegler, Röm. Gesch. i. 24, 53; Ribbeck, Röm. Dicht. i. 8; Teuffel, Rom. Lit. i. p. 112 (trans. Warr), § 82.

7. **Saliorumque versus**: cp. Teuffel, i. p. 100 (§ 64).

9. **utinam**: Cicero implies that he would have had much more pleasure in writing about the early Latin literature than about the petty rules of rhetoric, which have occupied him since § 148; there is possibly also a reference forwards to the even more technical discussion of the *σχήματα* in § 202 ff. The *Aeliana studia*, as they are called in i. 193, were attracting much attention at the time of Cicero's boyhood. There seems no good reason for rejecting this clause with several editors, from Schütz to Kayser.

10. **verborum translationes** = 'verbal metaphors.'

15. **quasi orbem verborum,** another attempt to translate *περίοδος*, 'rounded style.' Orat. 149 'ut forma ipsa concinnitasque verborum conficiat orbem suum': cp. 207, 234 with Sandys' notes.

16. **nuper**: Crassus himself is often spoken of as the first to introduce artistic eloquence at Rome: cp. ii. 53 and 121, iii. 33: Orat. 171 'nos nuper agnovimus.' In Brut. 96 M. Lepidus Porcina (cons. B.C. 137) is spoken of as the first to give to the Latin language the smoothness of style, the rhythmical character (*verborum comprensio*), and the elaborate finish of the Greeks.

17. **terna,** three in each clause.

18. **infantia**: § 142.

tenebant tamen, ut et illa essent paria, quae dicerent, et aequabilibus interspirationibus uterentur.

52 Exposui fere, ut potui, quae maxime ad ornatum orationis
199 pertinere arbitrabar. Dixi enim de singulorum laude verborum, dixi de coniunctione eorum, dixi de numero atque forma; sed si habitum etiam orationis et quasi colorem aliquem requiritis, est et plena quaedam, sed tamen teres, et tenuis, non sine nervis ac viribus, et ea, quae particeps utriusque generis quadam mediocritate laudatur. His tribus figuris insidere quidam venustatis
200 non fuco inlitus, sed sanguine diffusus debet color. Tum denique hic nobis orator ita conformandus est et verbis et sententiis, ut ei, qui in armorum tractatione versantur, ut, quem ad modum qui utuntur armis aut palaestra, non solum sibi vitandi aut feriendi rationem esse habendam putant, sed etiam, ut cum venustate moveantur, sic verbis quidem ad aptam compositionem et decentiam, sententiis vero ad gravitatem ora-

4. **de singulorum laude verborum**: §§ 149–170.

5. **de coniunctione**: §§ 171–172.

de numero atque forma: §§ 173–199.

6. **habitum**: 'general character,' like *genere* in § 96. **colorem**, 'tone.' For the three *genera dicendi* cf. Introd. p. 61.

7. **plena quaedam**: 'one which is copious, but yet well-turned.'

et tenuis: 'another which is plain, but not without vigour and force.'

8. **et ea**, 'and a third.'

quadam mediocritate: 'because it observes a golden mean,' abl. caus. Roby, § 1228. These three styles are commonly said (as by Piderit here) to correspond to the Asiatic, Attic, and Rhodian styles respectively; but this is somewhat misleading, as the distinction applies equally to the Attic orators, who preceded the foundation of the Asiatic and Rhodian schools: e.g. Demosthenes is the type of excellence in all three styles. Cp. Orator, §§ 28–29, Introd. p. 44, Volkmann, Rhet.[2] p. 548 f.

9. **His**, etc.: 'these three styles ought to be permeated by an attractive charm, not laid upon the surface like a varnish, but diffused through their substance.'

10. **fuco inlitus** = *infucatus*, cp. § 100.

diffusus: cp. § 96.

Tum denique: it is only when the orator has been trained to fulfil all the foregoing conditions of success, that the detailed embellishments can be supplied to him.

11. **hic**, the orator with whom we have been dealing. Cp. ii. 123 'tradam eum Crasso et vestiendum et ornandum.'

conformandus has direct reference to the *formae et figurae* which answer to the Greek *σχήματα*.

13. **qui utuntur armis**, etc. The comparison is a common one: cp. § 206, Mayor on Juv. vii. 173 (i. 314 and 454), and Orat. 228 'ut enim athletas nec multo secus gladiatores videmus nihil nec vitando facere caute nec petendo vehementer, in quo non motus hic habeat palaestram quandam ut quidquid in his rebus fiat utiliter ad pugnam, idem ad aspectum etiam sit venustum: sic orator nec plagam gravem facit, nisi petitio fit apta, nec satis recte declinat impetum, nisi etiam in cedendo quid deceat intellegat.' In this passage and in Orat. § 186 **palaestra** seems to denote the skill that comes from training; but in the text it is rather 'boxing'; cp. i. 73 'indicat ipse motus didicerintne palaestram an nesciant.' In Brut. 9, 37 we have the contrast 'non tam armis institutus quam palaestra,' where it seems to be 'fencing exercises.' L. & S. are wrong in limiting the meaning to wrestling. For the training of soldiers cp. Marquardt, v. 547 and his reff.

15. **ad**, 'adapted to secure.'

aptam, 'well-finished.'

decentiam: the word is not a common one; it only occurs in de Nat. D. ii. 145, and there Cicero adds 'ut ita dicam': the

tionis utatur. Formantur autem et verba et sententiae paene innumerabiliter, quod satis scio notum esse vobis; sed inter conformationem verborum et sententiarum hoc interest, quod verborum tollitur, si verba mutaris, sententiarum permanet, quibuscumque verbis uti velis. Quod quidem vos etsi facitis, tamen 201
admonendos puto, ne quid esse aliud oratoris putetis, quod quidem sit egregium atque mirabile, nisi in singulis verbis illa tria tenere, ut translatis utamur frequenter, interdum factis, raro autem etiam pervetustis. In perpetua autem oratione, cum et coniunctionis levitatem et numerorum, quam dixi, rationem

idea is one on which Cicero often lays stress: cp. § 210; Orat. 70, 73, 123, etc. It is not quite a hendiadys here, as Sorof suggests: *decentia* = τὸ πρέπον, elsewhere rendered by *decus*. The whole passage is confused in the MSS. *A E H* read 'sed etiam, ut cum venustate moveantur iis qui in armorum tractatione versantur.' Friedrich prints this, with a hiatus of a line and a half after 'moveantur,' thinking the passage hopelessly mutilated. Pid. following the inferior MSS. transposes 'ut eis qui in armorum tractatione versantur' to after 'notum esse vobis,' explaining 'the innumerable variety of figures is known to you, as to all who are no longer pupils in a fencing school, but are engaged in the battle of life.' Besides other objections, this view makes 'qui in armorum tractatione versantur' to be a metaphor wholly unconnected with the preceding 'qui utuntur armis,' an exceedingly unlikely view. Sorof, following Ernesti, brackets the words 'ut ei . . . versantur,' which are found in *M*, but retains 'sic verbis . . . utatur,' which are there omitted, a somewhat uncritical proceeding. It seems better to put 'ut ei . . . versantur' immediately after 'sententiis'; taking the rest of the sentence as an expansion of this thought. Kayser transfers the whole sentence 'Formantur . . . velis' to the close of the section, after 'verborum.'

1. **Formantur**: a word chosen with reference to the σχήματα λέξεως καὶ διανοίας, the *formae orationis et sententiarum* (cp. Brut. 17, 69). We may translate 'the figures of speech and of thought alike are almost countless.'

3. **conformationem**, 'the figurative character.' The rendering 'arrangement' suggested by L. & S. is quite erroneous here, and ignores the reference to the *formae*, which is of the essence of the meaning. If the figure of speech depends wholly upon the expression, it disappears if the language is changed; if it is due to the thought, it remains. A study of § 202 ff. makes this clear. Cp. Volkmann, Rhet.[2] p. 460, who quotes Alex. p. 10 τὸ δὲ τῆς λέξεως σχῆμα τοῦ τῆς διανοίας διαφέρει, ὅτι τὸ μὲν κινηθείσης τῆς λέξεως τῆς συσχούσης τὸ σχῆμα ἀπόλλυται —τοῦ δὲ τῆς διανοίας σχήματος, κἂν τὰ ὀνόματα κινῇ τις, κἂν ἑτέροις ὀνόμασιν ἐξενέγκῃ, τὸ αὐτὸ πρᾶγμα μένει, ὁμοίως δὲ κἂν ἡ σύνταξις κινηθῇ ἢ προστεθῇ καὶ ἀφαιρεθῇ τι, λύεται τὸ σχῆμα τῆς λέξεως.

5. **velis**: the subjunctive is due entirely to the indefinite second person, cp. Roby, § 1544, not at all to *quicumque* (ib. §§ 1716, 1717). Hence **mutaris** is also subj., not fut. perf. ind. Reid's explanation (on Cat. M. § 27) of *velis* would be legitimate, but is unnecessary.

facitis, i.e. 'you do employ these figures.'

7. **illa tria**: §§ 152, 170.

8. **frequenter**: ii. 155 (note), Sandys on Orat. 81.

factis, 'coined expressions,' § 184.

9. **raro**: § 153.

pervetustis, 'quite antiquated,' hence the addition of **etiam**.

In perpetua oratione. We might have expected this sentence to be connected by *et*, and subordinated to *nisi*, as it also indicates an admirable feature in an orator: but its very importance leads Cicero to give it prominence by making it an independent clause. After mastering smoothness of arrangement and a pleasing rhythm, then brilliance must be added by an abundant supply of figures of speech of both kinds.

10. **levitatem**: § 171.

tenuerimus, tum est quasi luminibus distinguenda et frequentanda
53 omnis oratio sententiarum atque verborum. Nam et commoratio
202 una in re permultum movet et inlustris explanatio rerumque, quasi gerantur, sub aspectum paene subiectio; quae et in exponenda re plurimum valet et ad inlustrandum id, quod exponitur, et ad amplificandum; ut eis, qui audient, illud, quod augebimus, quantum efficere oratio poterit, tantum esse videatur; et huic contraria saepe percursio est et plus ad intellegendum, quam dixeris, significatio et distincte concisa brevitas et extenuatio et

5. *valet* vulg.: *valent* *M* Fr.

2. **sententiarum atque verborum,** separated for the sake of emphasis from **luminibus**: 'and these both of thought and of speech.'

§§ 202–205. *Crassus rapidly reviews the most important figures of thought,* lumina sententiarum (σχήματα διανοίας). For the whole question of these *lumina* the treatise ad Herenn. iv and Quintilian ix. 1–3 should be consulted. Cp. too Volkmann, Rhet.[2] pp. 456–505. He remarks well: 'the technical treatment of the figures of speech is beset by many difficulties. In the first place their great number causes trouble: many rhetoricians indeed maintained that they were innumerable, and included everything possible in their number; others spoke of an immense number that could hardly be brought under view. Secondly, it is not easy to separate clearly and precisely the sphere of tropes from that of figures. Thirdly, it is difficult, and in fact impossible, to separate the specifically rhetorical figures from those which are grammatical [cp. Roby, vol. i. app. i], and in the case of the former to carry out a distinction between the two main divisions, figures of speech and figures of thought. Finally, it is a question from what points of view figures ought to be grouped within these two main divisions.' There is a very clear statement of the case also in Causeret, pp. 176 ff. The first formal treatment of figures seems to have been by the younger Gorgias, the teacher of Cicero's son, part of which is preserved in the Latin translation of Rutilius Lupus.

2. **commoratio,** 'dwelling on one point.' The addition of **una in re** is intended to bring out the force of the preposition in ἐπιμονή: ad Her. iv. 58 'c. est cum in loco firmissimo quo tota causa continetur, manetur diutius, et eodem saepius reditur.'

3. **inlustris explanatio,** not in the sense in which the word is used in ad Her. iv. 17 as a subdivision of *elegantia,* which by the employment of *verba usitata et propria* makes a narrative clear, but rather answering to his *expolitio* (§ 54), 'cum in eodem loco manemus et aliud et aliud dicere videmur,' i. e. a repetition of the same thought in a different form for the sake of clearness, ἐνδιάσκευος διήγησις. Cp. Cic. Orat. 137, and for an example Demosth. xviii. 63, 64, 66, 69.

4. **subiectio,** ὑποτύπωσις, ad Her. iv. 68 'demonstratio est cum ita verbis res exprimitur, ut geri negotium et res ante oculos esse videatur,' to illustrate which, he gives a vivid account of the murder of Ti. Gracchus. Cp. Part. Or. 20 'illustris est oratio si verba ponuntur . . . ab ipsa actione atque imitatione rerum non abhorrentia.' Caecilius seems to have included this ἐν τοῖς τῆς διανοίας σχήμασιν: cp. Tib. Rhet. 571, Sandys on Orat. 139. Causeret notices that *subiectio* hardly reproduces the *graphic* notion in ὑποτύπωσις.

in exponenda re, 'in stating a case,' i. e. in *narratio.*

8. **percursio** is unquestionably the right reading: it appears in Quintilian ix. 1, 28 (where the whole of this passage is quoted), and in some MSS. here (*M* have *percussio*): the old reading *praecisio* is rightly rejected by the editors since Ernesti: *percursio* = ἐπιτροχασμός (Aquil. Rom. § 6) and is naturally contrasted with **explanatio.**

9. **significatio,** ἔμφασις, a suggestion of more than is actually said: ad Her. iv. 67 's. est quae plus in suspicione relin-

huic adiuncta inlusio a praeceptis Caesaris non abhorrens; et ab 203
re digressio, in qua cum fuerit delectatio, tum reditus ad rem aptus et concinnus esse debebit; propositioque quid sis dicturus et ab eo, quod est dictum, seiunctio et reditus ad propositum et iteratio et rationis apta conclusio; tum augendi minuendive causa veritatis supralatio atque traiectio; et rogatio atque huic

quit quam positum est in oratione.' Quint. viii. 3, 83 'vicina [brevitati] sed amplior virtus est ἔμφασις, altiorem praebens intellectum quam quem verba per se ipsa declarant. Eius duae species; altera quae plus significat quam dicit; altera quae etiam id quod non dicit.'

distincte concisa brevitas, βραχυλογία: 'conciseness without any sacrifice of clearness.' Cp. note on ii. 159, 327. Quint. viii. 3, 82 'hoc male imitantes sequitur obscuritas,' ad Her. iv. 68.

extenuatio, 'disparagement' ἐξουδενισμός when directed against an opponent, μείωσις, when used of the speaker himself: Orat. 137 'ut extenuet aliquid,' ad Her. iv. 50 'deminutio est cum aliquid inesse in nobis aut in eis quos defendimus, aut natura aut fortuna aut industria dicimus egregium: quod, ne qua significetur adrogans ostentatio, deminuitur et attenuatur oratione.'

1. **inlusio**, 'mockery,' διασυρμός or χλευασμός, 'ut irrideat' Orat. 137, Aquil. Rom. 15 'διασυρμός elevatio vel irrisio ea figura est, qua ludentes, quae dicuntur ab adversariis, dissolvimus, qualis est ille locus pro Murena in Sulpicium de iure civili' (§§ 25 ff.). Quintilian's use of *illusio* 'irony' (viii. 6, 54), quoted by Pid., is quite different.

Caesaris: ii. 261 ff., 269 ff.

2. **digressio**, παρέκβασις, 'ut declinet a proposito deflectatque sententiam' (Orat. l.c.) where Sandys' 'give a bias to' is hardly exact. Cp. Quint. ix. 2, 56, who gives examples.

3. **propositio**, προέκθεσις, 'ut proponat quid dicturus sit' (Orat. l.c.); ad Her. iv. 35 'transitio vocatur quae cum ostendit breviter quid dictum sit, proponit item brevi quid consequatur, hoc modo: in parentem cuius modi fuerit habetis: nunc parens qualis exstiterit considerate.'

4. **seiunctio**, 'ut cum transegerit aliquid, definiat' (Orat. l. c.), a marking off of the topics already treated from those which are to follow. See Sandys' note.

reditus: a return after a digression, not quite the same as ἐπάνοδος, which is rather a fuller explanation of what has already been briefly or obscurely stated. Cp. Sandys' note on Orat. 137 'ut se ipse revocet.' We have instances of this in §§ 90, 137, ii. 157 and very often.

5. **iteratio**: the repetition of an important thought, 'ut quod dixit iteret,' Orat. l.c. This as a figure of thought must be distinguished from the repetition of a word, which is a figure of speech, the *geminatio* of § 206. Rutilius Lupus, i. § 11, brings both under the head of ἐπανάληψις, and gives as an example of the former kind 'at ego in his aerumnis amicis sum spoliatus omnibus, iudices: qui non quod me odissent, sed quod inimicorum factionem pertimuissent, me in malis deseruerunt.' This form of repetition aims at clearness (Volkmann, p. 557), not at rhetorical emphasis.

rationis apta conclusio: 'the formal use of a syllogism.' Orat. l.c. 'ut argumentum ratione (logically) concludat,' ad Her. iv. 41 'conclusio est quae brevi argumentatione ex eis, quae ante dicta sunt aut facta, conficit quid necessario sequatur,' συμπέρασμα: cp. de Fin. i. 22 'quomodo efficiatur concludaturque ratio,' iii. 27 'concluduntur igitur argumenta eorum sic etc.'

6. **veritatis supralatio atque traiectio**, 'exaggeration,' ὑπερβολή, 'saepe supra feret quam fieri possit' Orat. 139, ad Her. iv. 44 'supralatio est oratio superans veritatem augendi minuendive causa'; Quint. viii. 6, 68 '(hyperbole) est decens veri superiectio.' *M* and the best MSS. in Quint. ix. 1, 29 give *supralatio*, ς *superlatio*. Cp. L. & S. s.v. *supra* iii. *supralatio* and *traiectio* are both attempts to translate ὑπερβολή: cp. 'verba supralata' in Part. Or. 6, 20. Quint. ix. 2, 3 adopts the phrase, having just before quoted it from Cicero; but in § 204 *traiectio* has a quite different sense, and the meaning in Quint. viii. 2, 14 again differs from both these uses, agreeing with that found in Orat. 230, being used of *hyperbaton*.

rogatio, ἐρώτησις 'ut interrogando urgeat' (Orat. l. c.), where the question is merely for rhetorical effect, as in Cat. i. 1 'quousque, tandem Catilina' and Quint. ix.

finitima quasi percontatio expositioque sententiae suae; tum illa, quae maxime quasi inrepit in hominum mentis, alia dicentis ac significantis dissimulatio; quae est periucunda, cum orationis non contentione, sed sermone tractatur; deinde dubitatio, tum distributio, tum correctio vel ante vel postquam dixeris vel
204 cum aliquid a te ipso reicias; praemunitio etiam est ad id, quod adgrediare, et traiectio in alium; communicatio, quae est quasi

3. *orationis M* Fr.: *in oratione L.*

2, 7 'figuratum autem [rogare] quotiens non sciscitandi gratia adsumitur sed instandi.'

1. **percontatio**: Quint. ix. 2. 6 'quid enim tam commune quam interrogare vel percontari? nam utroque utimur indifferenter, quanquam alterum noscendi, alterum arguendi gratia videtur adhiberi.'

expositioque: Orat. l. c. 'ut rursus quasi ad interrogata sibi ipse respondeat': ad Her. iv. 33[6] subiectio [ὑποφορά] est cum interrogamus adversarios aut quaerimus ipsi a nobis quid ab illis aut quid contra nos dici possit: deinde subicimus id quod oportet dici.' There are good examples in Volkmann, p. 493.

3. **dissimulatio**, εἰρωνεία, cp. ii. 269, Orat. l c. 'ut contra ac dicat accipi et sentiri velit.' Aquila Rom. quotes as an example of this the first words of Cicero's speech on behalf of Q. Ligarius. The irony does not occur in these, but in the subsequent clause 'Paratus ... confitendum est.' Irony often appears rather as a trope than as a figure. Cp. Volkmann, 417, and 500–504.

4. **non contentione, sed sermone**: 'in a conversational rather than a declamatory tone,' § 177. *non* is loosely placed after *orationis*: it should have preceded, for we cannot say *sermo orationis*.

dubitatio, διαπόρησις, ἀπορία ad Her. iv. 40 'd. est cum quaerere videtur orator, utrum de duobus potius aut quid de pluribus potissimum dicat.' Quint. ix 2, 19 'adfert aliquam fidem veritatis et dubitatio, cum simulamus quaerere nos, unde incipiendum, ubi desinendum, quid potissimum dicendum, an omnino dicendum sit.' Quint. quotes as an example pro Cluent. 4; Volkmann, p. 497, adds in Verr. iv. 3. 5 (the reference is wrongly given), pro Dom. 9, 22, Demosth. de Cor. 129.

5. **distributio**, διαίρεσις, 'ut aliud alii tribuens dispertiat,' Orat. 138, ad Her. iv. 47 'd. est cum in plures res aut personas negotia quaedam certa dispertiuntur, hoc modo: qui vestrum, iudices, nomen senatus diligit, hunc oderit necesse est: petulantissime enim semper iste oppugnavit senatum: qui equestrem locum splendidissimum cupit esse in civitate, is optet istum maximas poenas dedisse, ne ista sua turpitudine ordini honestissimo maculae atque dedecori sit: qui parentes habetis etc. Est haec exornatio copiosa, comprehendit enim brevi multa suum unicuique tribuens officium et separatim res dividit plures.'

correctio vel ante (προδιόρθωσις) **vel postquam** (ἐπανόρθωσις) **dixeris**: cp. exx. in Volkmann, pp. 495–6.

vel cum aliquid a te ipso reicias: a form of μετάστασις: see below.

6. **praemunitio**, a subdivision of the general head of πρόληψις or *praesumptio*, 'anticipation': 'ut ante praemuniat,' Orat. 137; cp. Jul. Rufin. § 32 'pr. qua ante utimur, ut confirmaret id quod subiecturi sumus: ut si testem producturi sumus ante est ut ei fidem habendam esse doceamus. Cicero pro Milone ante praemunit, licere hominem occidere,' etc. Cp. Quint. ix. 2. 7 'est enim quaedam praemunitio, qualis Ciceronis contra Q. Caecilium, quod ad accusandum descendat, qui semper defenderit.' The two uses are evidently not quite the same. Translate 'pr. has a reference to an attack which may be made upon you.'

7. **traiectio in alium**, the transference of the blame to another: e.g. in Cat. ii. 2, 3 'non est ista mea culpa, sed temporum.' The figure of μετάστασις covers both repelling a charge and bringing it against an opponent: hence it seems probable that there is some confusion in the text here, if Cicero is not writing carelessly: self-correction is so very different a thing from self-defence. Cp. Orat. 137 'ut in eo ipso in quo reprehendatur, culpam in adversarium conferat.' The

cum eis ipsis, apud quos dicas, deliberatio; morum ac vitae imitatio vel in personis vel sine illis, magnum quoddam ornamentum orationis et aptum ad animos conciliandos vel maxime, saepe autem etiam ad commovendos; personarum ficta inductio **205** vel gravissimum lumen augendi; descriptio, erroris inductio, ad hilaritatem impulsio, anteoccupatio; tum duo illa, quae maxime

sentence would run more smoothly: 'praemunitio etiam est ad id quod aggrediare, vel cum aliquid a te ipso reicias, et traiectio in alium.' Cp. Alex. Numen. (Rhet. Gr. iii. 26, quoted by Sandys) *ὅταν ἀφ' ἑαυτῶν μεθιστῶμεν τὴν αἰτίαν . . . ἢ τὸν ἀντίδικον εἰς αἰτίαν καθιστῶμεν.* Volkmann illustrates this by Dem. F. L. pp. 230, 232.

communicatio, *ἀνακοίνωσις*: 'ut saepe cum eis qui audiunt, non nunquam etiam cum adversario quasi deliberet.' Orat. 138: cp. Quint. ix. 2, 20 'cum aut ipsos adversarios consulimus . . . aut cum iudicibus ipsis deliberamus, quod est frequentissimum: *quid suadetis?* et *vos interrogo quid tandem fieri oportuit?*' This is akin to the *dubitatio*: cp. exx. in Volkmann, p. 497.

2. **imitatio**: 'ut hominum sermones moresque describat,' Orat. 138, cp. 'vitae naturarumque imitatio' in § 139 with Sandys' note: ad Her. iv. 63 'notatio est cum alicuius natura certis describitur signis, quae, sicut notae quaedam, naturae sint attributa:' *ἠθοποιΐα* Rutil. Lup. i. 22, Aquil. Rom. § 4, Rufin. 13 'est alienorum affectuum qualiumlibet, dictorumque imitatio, non sine reprehensione.' This is justly excluded from the figures of thought by Volkmann, p. 490.

4. **personarum ficta inductio**, *προσωποποιΐα*, 'ut muta loquentia inducat,' Orat. 138: ad Her. iv. 66 '*conformatio* est cum aliqua quae non adest persona confingitur, quasi adsit, aut cum res muta aut informis fit eloquens et forma ei et oratio attribuitur ad dignitatem accommodata aut actio quaedam.' This again tends to outrun the limits of a figure of thought, which should be confined to a single sentence. Cp. Volkmann, p. 489, also pp. 280 and 312.

5. **descriptio**, *ἀπογραφή* or *ὑπογραφή*, an impressive picture of the results which will follow: ad Her. iv. 51 'd. nominatur quae rerum consequentium continet perspicuam et dilucidam cum gravitate expositionem, hoc modo: quod si istum, iudices, vestris sententiis liberaveritis, statim sicut e cavea leo emissus aut aliqua taeterrima belua soluta ex catenis volitabit et vagabitur in foro, acuens dentis, insultans in cuiusque fortunas, in omnis amicos atque inimicos, notos atque ignotos incursans,' etc. This is properly a means of exciting *πάθος* rather than a figure of thought. There is a somewhat different use of the word in Aquil. Rom. § 13, where it translates *διατύπωσις*. Cp. Ernesti, Lex. Tech. s. v.

erroris inductio: 'the introduction of some error,' when the hearers are diverted from the point at issue, 'ut ab eo quod agitur, avertat animos' (Orat. 138). Cp. Quint. ix. 2, 38 'aversus quoque a iudice sermo, qui dicitur *ἀποστροφή*, mire movet, sive adversarios invadimus, sive ad invocationem aliquam convertimur, sive ad invidiosam implorationem. Sed illa quoque vocatur *aversio* quae a proposita quaestione abducit audientem.' It is the latter kind of *aversio* which corresponds to the *erroris inductio*, not the former, the only form recognised by Aquila Rom. 9, when 'convertimus orationem in reum ab iudice.' Cp. Causeret, p. 188, Volkmann, p. 500, who explains the more restricted and the wider use of the term.

ad hilaritatem impulsio, 'ut in hilaritatem risumve convertat' (Orat. l.c.): cp. ii. 262, 285. The Greek term is *χαριεντισμός*, 'festiva dictio cum amoenitate mordax' (Jul. Rufin. 39).

6. **anteoccupatio**, *πρόληψις*, or *προκατάληψις*: cp. Quint. iv. 1, 49 'ratio occupandi quae videntur obstare: inde ostendit hanc ipsam [accusationem Verris] esse sociorum defensionem: quod schema *πρόληψις* dicitur.' The more usual term *προκατάληψις* is found e.g. in Rhet. ad Alex. c. 18, Rhet. Gr. iii. 16 Sp. etc. Demosthenes is especially effective in his anticipations of an opponent's arguments. Cp. Volkmann, p. 279. In Latin, the phrases by which it is introduced are such as 'at enim,' 'dicet aliquis' or 'quispiam,' 'forsitan quispiam dixerit,' and the like.

movent, similitudo et exemplum; digestio, interpellatio, contentio, reticentia, commendatio; vox quaedam libera atque etiam effrenatio augendi causa; iracundia, obiurgatio, promissio, depre-

1. *interpellatio* ω: *interpellantis* Schuetzio auctore K. 2. *commendatio* ω: *comminatio* Schuetzio auctore K. 3. *effrenatio M* KS Fr.: *effrenatior* ς P.

1. **similitudo**, παραβολή (Ar. Rhet. ii. 20, Rhet. Gr. i. 418, etc.): 'est oratio traducens ad rem quampiam aliquid ex re dispari simile: ea sumitur aut ornandi causa aut probandi aut apertius dicendi aut ante oculos ponendi' (ad Her. iv. 45, 59). Cp. Volkmann, p. 443, and Th. Stangl 'ὁμοιότητες in Cicero's rhetorischen Schriften und den lateinischen Rhetoren' (reprinted from the Bl. f. Bayer. Gymn. 1883).

exemplum, παράδειγμα, 'est alicuius facti aut dicti praeteriti cum certi auctoris nomine propositio: id sumitur eisdem de causis quibus similitudo' (ad Her. iv. 49, 62). A παραβολή may be drawn from fiction, a παράδειγμα should be from real life. Cp. Volkmann, p. 445, Trench on the Parables ad init.

digestio: this seems to correspond to 'ut dividat in partis' of Orat. 137, i.e. μερισμός, rather than to 'ut aliud alii tribuens dispertiat' of Orat. 138, i.e. διαίρεσις. Quint. ix. 2, 2 in his list of figures most commonly occurring gives both *digestio* and *distributio*. The former seems to have the more general and indefinite meaning.

interpellatio, not as Causeret takes it (p. 189), identical with 'ut interpellatorem coerceat' of Orat. 138: the word could not bear the meaning of putting down sharply an interrupter, as for instance in the story told in ii. 262; but must denote the interruption itself, παρενόχλησις. Cf. Quintilian's two figures (l. c.) *interpellatio* and *interpellantis coercitio*. Cicero here mentions only the former, in Orat. l. c. only the latter, if the text be sound: but cp. Sandys' note.

contentio: 'est per quam contraria referuntur' (ad Her. iv. 45, 58), i.e. ἀντίθεσις. The examples quoted there are 'inimicis te placabilem, amicis inexorabilem praebes' and 'vos huius incommodis lugetis, iste rei p. calamitate laetatur: vos vestris fortunis diffiditis, iste solus suis eo magis confidit.' There is no very clear reason for the sequence of these figures; it is pretty much the same as that afterwards adopted in the Orator (§ 138), but the correspondence is not close enough to make it probable that we ought to accept Pid.'s suggestion to read here *interpellatoris coercitio* for *interpellatio contentio*.

2. **reticentia** seems to include both παράλειψις or παρασιώπησις, 'cum aliquid nos reticere dicimus, et tamen tacitum intellegitur,' and ἀποσιώπησις when the matter is really passed over in silence. In Orat. l. c. Cicero speaks only of the former, 'ut aliquid reticere se dicat': in Quint. ix. 2, 54 ἀποσιώπησις is given as an equivalent for Cicero's *reticentia*: cp. Sandys on Orat. l. c., and the examples in Volkmann, pp. 501–504.

commendatio: Quint. ix. 2, 3 'qui adfectus erunt vel concitati detracta voce libera *et* effrenatiore, iracundia, obiurgatione, optatione, exsecratione? vel illi mitiores nisi adiuvantur commendatione, conciliatione, ad hilaritatem impulsione?' Hence the text is possibly right: but in Orat. 138 we have 'ut denuntiet quid caveant,' hence Schütz's emendation *comminatio* is a very plausible one. Still κατάπληξις, which is supposed to be the Greek term which Cicero may be reproducing, seems to occur only in Quint. ix. 2, 103 as an equivalent to *minae*; and the meaning required is 'warning' rather than 'threatening': besides, the context in Quint. seems to imply that Cicero did not recognise this figure: and Quint.'s quotation in ix. 1, 32 gives *commendatio*.

3. **effrenatio**: so *A H E* γ, though Ell. notes no various reading in Lagg. The word occurs also in Phil. v. 8, 22 'quae effrenatio impotentis animi.' The MSS. of Quintilian ix. 1, 32 seem to agree in *effrenatior*, which Friedrich quotes from *O* but not from *P*. But in Quint. ix. 2, 3 the MSS. give 'detracta voce libera effrenatiore, iracundia, obiurgatione,' etc., where it is as easy to correct *effrenatione* (from *M*) as to prefix *et* with the edd. For this 'free utterance' cp. Orat. 138 'ut liberius quid audeat,' and ad Her. iv. 36, 48 'licentia est, cum apud eos quos aut vereri aut metuere debemus, tamen aliquid pro iure nostro dicimus, quo eos aut quos ei diligunt aliquo in errato vere reprehendere videamur.' Quint. ix. 2, 27 'simulata et arte

catio, obsecratio, declinatio brevis a proposito, non ut superior
illa digressio, purgatio, conciliatio, laesio, optatio atque exse- 54
cratio. His fere luminibus inlustrant orationem sententiae. 206
Orationis autem ipsius tamquam armorum est vel ad usum

composita procul dubio schemata sunt existimanda, quod idem dictum sit de oratione libera, quam Cornificius licentiam vocat, Graeci παρρησίαν, quid enim minus figuratum quam vera libertas? Sed frequenter sub hac facie latet adulatio' Hence **augendi causa** = 'to produce an effect.' Cp. Volkmann, p. 499, for exx.

iracundia, Orat. 138 'ut irascatur etiam,' ἀγανάκτησις. Quint. l.c. 'quae vero sunt augendis affectibus accommodatae figurae, constant maxima simulatione. namque et irasci nos et gaudere et timere et admirari et dolere et indignari et optare quaeque sunt similia his fingimus.'

obiurgatio: Orat. l. c. 'ut obiurget aliquando,' ἐπιτίμησις: cp. ii. 339, and for exx. in Cat. i. 13–18.

promissio: ii. 339 'promissio si audierint probaturos.'

deprecatio, ib.: 'tum deprecatio quod est infirmum sed nonnunquam utile.' Cp. exx. in Sandys' note on Orat. 138. But this as a figure is to be kept distinct from the use of the term as a means of defence, a *constitutio causae* in ad Her. i. 11, 18, ii. 17, 25 'deprecatione utemur cum fatebimur nos peccasse, neque id imprudenter aut fortuitu aut necessario fecisse dicemus, et tamen ignosci postulabimus.' In fact this can hardly be legitimately considered as a figure. Here the term corresponds rather to προπαραίτησις 'excusatio oratoris quam praemittit ut sequentia sine offensione auditorum dicere possit,' Ern. Lex. Techn. Gr. p. 294.

1. **obsecratio**: Orat. 138 'ut supplicet,' δέησις ἱκεσία: Sandys rightly notes that these are not treated by the Greek rhetoricians as figures, but under the head of ἔλεος, as a natural topic for the peroration. But here again Cicero seems to be thinking of something less elaborate and formal, thrown in, as it were, by the way.

declinatio, παρατροπή, Orat. l. c. 'ut a proposito declinat aliquantum.' Quint. iv. 3, 15 objects to the undue limitation of the term παρέκβασις = *egressus*, 'nam quidquid dicitur praeter illas quinque quas fecimus partes egressio est.' This *declinatio* seems to differ from the *digressio* of § 203 in having a more direct bearing upon the case, and in being briefer. It is quite different from the *declinatio* below in § 207.

2. **purgatio,** Orat. l.c. 'ut medeatur.' If this is to be taken in its usual sense 'cum factum conceditur, culpa removetur' (de Inv. i. 15), we have again a *constitutio causae* rather than a figure. But it probably denotes an incidental apology in self-exculpation;' 'Pseudo Turnebus ad Quint. ix. 1 apologiam innui posse dicit, cum purgamus aliquid, quod iniquum videatur auditori, et adfert Asconii sententiam ad Verrinam secundam a quo ἐπιθεράπευσις dicatur,' Ern. Lex. Techn. Lat. pp. 314, 329. I have failed to verify the quotation from Asconius, and also Pid.'s equivalent for *purgatio*, κάθαρσις as a technical term. The προθεραπεία of the Greek rhetoricians is something quite different (cp. Volkmann, p. 494); but see Sandys' note.

conciliatio, Orat. l.c. 'ut fiat eis apud quos dicet familiaris.'

laesio, omitted in Orat. It seems to denote a personal attack upon an opponent. This again is a rhetorical device, rather than a figure of speech. Strebaeus quotes an excellent illustration from p. Rosc. Am. 2.

optatio, εὐχή, Orat. l.c. 'ut optet,' as in Phil. ix. 1 'vellem di immortales fecissent ut vivo potius Ser. Sulpicio gratias ageremus quam honores mortuo quaereremus.'

exsecratio, ἀρά, Orat. l.c. 'ut exsecretur.' Rufin. 15 quotes Verr. ii. 1, 40 'o scelus, o portentum in ultimas terras exportandum.'

§§ 206–208. *Crassus similarly runs over the chief figures of speech,* 'lumina verborum' (σχήματα λέξεως). In the Orator these precede the figurae sententiarum § 135. Cp. Quintil. ix. 3, 90 'multas (figuras) in tertio de Oratore libro posuit quas in Oratore postea scripto transeundo videtur ipse damnasse.'

4. **Orationis,** etc. 'Now as to the diction: this is like weapons, either employed for service, in threatening and attacking, or handled simply for display.' The *lumina verborum* sometimes give greater effectiveness to style, sometimes

comminatio et quasi petitio vel ad venustatem ipsa*m* tractatio. Nam et geminatio verborum habet interdum vim, leporem alias, et paulum immutatum verbum atque deflexum et eiusdem verbi crebra tum a primo repetitio, tum in extremum conversio et in

merely embellish it. Cp. Orat. 228 'ut enim athletas nec multo secus gladiatores videmus nihil nec vitando facere caute nec petendo vehementer, in quo non motus hic habeat palaestram quandam, ut, quicquid in his rebus fiat utiliter ad pugnam, idem ad aspectum etiam sit venustum; sic orator nec plagam gravem facit, nisi petitio fuit apta, nec satis tecte declinat impetum, nisi etiam in cedendo quid deceat intellegit.' [Read *ipsam*, J.S.R.

2. **geminatio**: cp. Demetr. de Eloc. 140; Ernest. Lex. Tech. Gr. s.v. *ἀναδίπλωσις* 'repetitio verbi ab initio, quae fit partim gravitatis causa, *πρὸς δεινότητος*, partim etiam subinde ad iuvandam venustatem, *ἐπὶ χάριτος*.' The repetition of several words was more properly called *ἐπανάληψις* (e.g. Hom. Il. iii. 371, xxii. 127). Cp. ad Her. iv. 38 'vehementer auditorem commovet eiusdem redintegratio verbi, et vulnus maius efficit in contrario causae, quasi aliquod telum saepius perveniat in eandem corporis partem.' His technical term for this is *conduplicatio*. Volkmann[2], p. 466, quotes many exx. of this figure from the poets, e.g. Sappho, Fr. 109 *παρθενία, παρθενία ποῖ με λιποῖσ' ἀποίχῃ*. Cp. Hor. Carm. iv. 4, 70 'occidit, occidit.' Wölfflin has a long paper on 'die geminatio in Lateinischen' in the Sitzungsber. d. Bayr. Akad. d. Wiss. 1882, pp. 420–491. The repetition need not be at the beginning: cp. M. Arnold's *Requiescat*: 'Strew on her roses, roses,' the repeated *geminatio* of which poem is admirably preserved in the beautiful version in the *Arundines Cami*. The combination **interdum—alias** is not common: this is the only instance quoted by Draeger, ii. 88.

3. **immutatum verbum atque deflexum**: cp. ii. 256 *παρονομασία*: ad Her. iv. 29 'adnominatio est, cum ad idem verbum . . . acceditur commutatione vel unius litterae aut litterarum; aut ad res dissimiles similia verba adcommodantur.' The writer gives examples of seven different kinds of this play upon words, besides other instances where the resemblance is not so close: e.g. 'si lenones vitasset tamquam leones, vitae tradidisset se.' Cp. pro Sulla 12 'noli id putare a me esse omissum si quid tibi est remissum atque concessum.' Volkmann, p. 479 ff. has many more exx. Cp. Orat. 84 'immutatione litterae quasi quaesitae venustates,' 135 'cum aut duplicantur iteranturque verba aut leviter commutata ponuntur'; Quintil. ix. 3, 66–73. *deflexum* is virtually synonymous with *immutatum*: the use of the word for 'inflect' is confined to late Latin.

eiusdem verbi repetitio: *ἐπαναφορά* (sometimes *ἀναφορά*); in Rutilius Lupus, i. 7 *ἐπιβολή*, ad Her. iv. 19 'repetitio est, cum continenter ab uno atque eodem verbo in rebus similibus et diversis principia sumuntur.' He goes on 'haec exornatio cum multum venustatis habet, tum gravitatis et acrimoniae plurimum.' A familiar instance quoted by Quintil. ix. 3, 30 is Cic. in Cat. i. 1 'nihilne . . . nihil . . . nihil' etc. Cp. Phil. xii. 29 'sed credunt improbis, credunt turbulentis, credunt suis.' Volkmann,[2] p. 468, gives many more exx.

4. **tum . . . tum**: 'sometimes . . . at other times,' ii. 72, iii. 177. This is the only legitimate force of the particles in Cicero, who is fond of the combination; the meaning 'alike . . . and' is limited to later Latin, e.g. Quintilian and Seneca. (In the quotation from Asinius in Quint. ix. 2, 34 'mater mea, quae mihi cum carissima, tum dulcissima fuit,' *cum* not *tum* is the reading of the good MSS.) Cp. Wölfflin in Archiv f. d. Lat. Lex. ii. 241; Landgraf on Reisig's Vorlesungen, note 414. It is perhaps hardly correct to speak of Quintilian's use as a revival of that of Cicero (Peterson on Quint. x. 1, 46). The ref. to Tac. Ann. xii. 33 in L. & S. is an error; in xiii. 40 Tac. has *tum . . . tum* in the Ciceronian sense.

in extremum conversio, *ἀντιστροφή* or in Rutil. Lup. p. 6 *ἐπιφορά*: cp. ad Her. iv. 19 'conversio est per quam . . . ad postremum [verbum] continenter revertimur, hoc modo: Poenos p. R. iustitia vicit, armis vicit, liberalitate vicit.' A better example is Cic. Phil. ii 55 'doletis tres exercitus p. R. interfectos; interfecit Antonius: desideratis clarissimos cives: eos quoque vobis eripuit Antonius; auctoritas huius ordinis afflicta est: afflixit Antonius.' Volkmann, p. 469. The combination of the epanaphora and the antistrophe was called *συμπλοκή* (*com-*

eadem verba impetus et concursio et adiunctio et progressio et eiusdem verbi crebrius positi quaedam distinctio et revocatio verbi et illa, quae similiter desinunt aut quae cadunt similiter aut quae paribus paria referuntur aut quae sunt inter se similia.

plexio), or κοινότης, terms which Cic. inadequately reproduces by **in eadem verba impetus et concursio**, 'a starting with the same words and closing with the same,' a sense which it would confessedly be hard to extract but for the context: cp. Ernest. Lex. Tech. Lat. p. 80, ad Herenn. iv. 20 'complexio est quae utramque complectitur exornationem ... hoc modo: Qui sunt qui foedera saepe ruperunt? Karthaginienses? Qui sunt qui crudelissime bellum gesserunt? Karthaginienses,' etc.

1. **adiunctio** 'est cum verbum, quo res comprehenditur, non interponimus sed aut primum aut postremum collocamus,' ad Her. iv. 38. The examples given are 'deflorescit formae dignitas aut morbo aut vetustate' and 'aut morbo aut vetustate formae dignitas deflorescit.' If this is here meant, it is identical with the ἐπεζευγμένον of Quint. ix. 3, 62 'in qua unum ad verbum plures sententiae referuntur, quarum una quaeque desideraret illud, si sola poneretur. Id accidit aut praeposito verbo, ad quod reliqua respiciunt—vicit pudorem libido, timorem audacia, rationem amentia—aut inlato, quo plura cluduntur—neque enim is es, Catilina, ut te aut pudor umquam a turpitudine, aut metus a periculo aut ratio a furore revocaverit.' But as Dr. Sandys points out on Orat. 135 ('aut ab eodem verbo ducitur saepius oratio aut in idem conicitur aut utrumque, aut adiungitur idem iteratum, aut idem ad extremum refertur,' etc.), the context there points to a kind of *geminatio* combined with *repetitio*, where the word is immediately repeated and also stands first in its clause, e.g. p. Mil. 91 'excitate, excitate ipsum, si potestis, a mortuis'; and that may well be the meaning here. Cp. Volkmann, p. 476, and Ernest. Lex. Tech. s.v. ἐπίζευξις.

progressio, apparently what Quint. viii. 4, 3 calls *incrementum*, a kind of climax, giving as an example 'facinus est vincire civem Romanum, scelus verberare, prope parricidium necare, quid dicam in crucem tollere' (in Verr. v. 170). Pid.'s quotation as from Quintilian is derived from Ernesti, Lex. Tech. Lat. p. 308. Ellendt says '*progressionem* quaenam sit nemo dicere poterit, neque eius ulla in artis scriptoribus ceteris significatio exstat.' Georges renders it 'the advance to stronger expressions.' The corresponding clause in Orat. 135 is 'idem ad extremum refertur,' which Pid. cannot be right in identifying with *progressio*. *A H M*[2] have *processio*, but in Quint. ix. 1, 33 there seems to be no various reading.

2. **eiusdem verbi ... distinctio**: 'a differing significance of the same word,' what in ad Her. iv. 20 is called *traductio*, 'quae facit ut cum idem verbum crebrius ponatur, non modo non offendat animum, sed etiam concinniorem orationem reddat; hoc pacto: Qui nihil habet in vita iucundius vita, is cum virtute vitam non potest colere.' It is the διαφορά of Rut. Lup. i. 12 'cum verbum iteratum aliam sententiam significat ac significavit primo dictu'; and the ἀντανάκλασις of Quintilian ix. 3, 68. Various other names are used for it, cp. Volkmann, p. 480.

revocatio verbi: this is probably not the figure of Quintilian, ix. 3, 44 'prioris etiam sententiae verbum ultimum ac sequentis primum frequenter est idem,' as 'hic tamen vivit: vivit? enim vero etiam in senatum venit'; but rather a repetition at the end of a sentence, like 'vivit, inquam, vivit,' corresponding to 'idem ad extremum refertur,' of Orat. 135: cp. Sandys' note. It is not the same as the 'reditus ad propositum' of § 203 ('ut se ipse revocat,' Orat. 137). L. & S. are quite wrong here. Georges is more nearly right.

3. **quae similiter desinunt**, ὁμοιοτέλευτα: ad Her. iv. 28 'similiter desinens est, cum tametsi casus non insunt in verbis, tamen similes exitus sunt, hoc pacto: Turpiter audes facere, nequiter studes dicere,' etc. Volkmann, p. 483.

quae cadunt similiter: 'words in similar cases,' ὁμοιόπτωτα, ad Her. ib. 'cum in eadem constructione verborum duo aut plura sunt verba, quae similiter eisdem casibus efferuntur, hoc modo: Hominem laudem egentem virtutis, abundantem felicitatis?'

4. **quae paribus paria referuntur**: i.e. when clauses balance each other and exactly correspond, the ἰσόκωλον of Rutilius, ii. § 15: 'hoc aut duabus, aut pluribus sententiis brevibus, et inter se paribus

207 Est etiam gradatio quaedam et conversio et verborum concinna transgressio et contrarium et dissolutum et declinatio et repre-

efficitur, uti hoc est—nequaquam mihi dives est, quamvis multa possideat, qui neque finem habet cupiendi, neque modum statuit utendi. Nam et multum desiderare, egentis est signum: et nihil parcere, egestatis est initium.' The term in ad Her. iv. 27 is *compar*, 'quod habet in se membra orationis . . . quae constent ex pari fere numero syllabarum': cp. the context there. This is especially common in Isocrates. Cp. Orat. 164 'quae sive casus habent in exitu similis, sive paribus paria redduntur, sive opponuntur contraria, suapte natura numerosa sunt, etiamsi nihil est factum de industria.'

quae sunt inter se similia: some rhetoricians treat the *πάρισον* as a less precise *ἰσόκωλον*, e.g. Aquil. Rom. § 24 'parison, prope aequatum. Differt autem a superiore [isocolon] quod ibi membrorum verba paria sunt numero: hic uno vel altero addito, aut in superiore membro, aut in postremo pariter excurrunt.' Quintilian uses *πάρισον* (ix. 3, 76) in a somewhat different sense, 'quotiens verbum verbo aut non dissimile valde quaeritur, ut "puppesque tuae pubesque tuorum" . . . aut certe par et extremis syllabis consonans :—" non verbis sed armis," hoc est *πάρισον*, ut plerisque placuit. Theo Stoicus *πάρισον* existimat, quod sit e membris non dissimilibus.' Dr. Sandys on Orat. 165 uses the word in Theon's sense: Pid. and Sorof here in Quintilian's. Cp. Volkmann, p. 482.

1. **gradatio**: ad Her. iv. 34 'gr. est in qua non ante ad consequens verbum descenditur quam ad superius conscensum est': Quint. ix. 3, 54 f. 'gr. quae dicitur *κλῖμαξ* apertiorem habet artem et magis affectatam, ideoque rarior esse debet. Est autem ipsa quoque adiectionis: repetit enim quae dicta sunt et prius quam ad aliud descendat, in prioribus resistit.' He then quotes as an instance a Latin version of Dem. de Cor. § 179 *οὐκ εἶπον μὲν ταῦτα, οὐκ ἔγραψα δέ, οὐδ' ἔγραψα μέν, οὐκ ἐπρέσβευσα δέ, οὐδ' ἐπρέσβευσα μέν, οὐκ ἔπεισα δὲ τοὺς Θηβαίους*, adding further 'Africano virtutem industria, virtus gloriam, gloria aemulos comparavit.' Aquil. Rom. explains the name (§ 40) '*κλῖμαξ* quod Graeci vocant, *ascensus* nominetur a nobis. Malo enim ascensum quam *scalam* et *gradiculos*, ut quidam, dicere.' Of course it does not correspond closely to our 'climax.' Orat. 135 'cum gradatim sursum versus [red]itur' (Sandys). Cp. Volkmann, p. 474.

1. **conversio**, the *commutatio* of ad Her. iv. 39 'cum duae sententiae inter se discrepantes ex traiectione ita efferuntur ut a priore posterior contraria priori proficiscatur,' e.g. 'oportet esse ut vivas, non vivere ut edas' or 'poema loquens pictura, pictura tacitum poema esse debet.' It is variously called in Greek *ἀντιμεταβολή, μετάθεσις, ἀναστροφή* or *σύγκρισις*, Volkmann, p. 488.

verborum concinna transgressio, an inversion required for the smoothness of the periodic structure: ad Her. iv. 44 'tr. est quae verborum perturbat ordinem perversione aut traiectione. Perversione, sic: Hoc vobis deos immortales arbitror dedisse virtute pro vestra. Traiectione, hoc modo: Instabilis in istum plurimum fortuna valuit. Huiusmodi traiectio, quae rem non reddit obscuram, multum proderit ad continuationes' (cp. § 27). Quintil. viii. 6, 62 '*hyperbaton* quoque, id est verbi transgressionem, quoniam frequenter ratio compositionis et decor poscit, non immerito inter virtutes habemus.' There is a large collection of examples in Kühner, Lat. Gr. ii. 1077 ff. That a *hyperbaton* needed to be 'concinna' is evident from Pliny's apology in his letter to Tacitus (viii. 7).

2. **contrarium** = *ἀντίθετον*, cp. Sandys on Orat. 38, 135 'cum sunt contraria relata contrariis,' 164 'sive opponuntur contrariis.' This is what is described in ad Her. iv. 21 under the name of *contentio*: 'contentio est, cum ex contrariis rebus oratio conficitur, hoc pacto: . . . in otio tumultuaris; in tumultu es otiosus; in re frigidissima cales, in ferventissima friges: tacito cum opus est, clamas; cum tibi loqui convenit obmutescis' etc. The context here sufficiently shows that Pid. is wrong in quoting and Sorof in referring to iv. 25, where the author says 'contrarium est quod ex diversis rebus duabus alteram altera breviter et facile confirmat,' etc. This is not a figure of speech, but an enthymeme (cp. Volkmann, p. 194), and the incorrectness of the gloss there 'contrarium idem fere est quod contentio,' has been recognised by recent editors. Antithesis is well treated with numerous exx. by Volkmann, pp. 485 f. Quintilian calls it *contrapositum*: cp. ix. 3, 81 'contrapositum autem vel, ut quidam

hensio et exclamatio et imminutio et quod in multis casibus ponitur et quod de singulis rebus propositis ductum refertur ad

vocant, contentio (ἀντίθετον dicitur) non uno fit modo, nam et singula singulis opponuntur, ut in eo, quod modo dixi, Vicit pudorem libido, timorem audacia: et bina binis—non nostri ingenii, vestri auxilii est; et sententiae sententiis—dominetur in contionibus, iaceat in iudiciis.'

dissolutum, ἀσύνδετον, 'cum demptis coniunctionibus dissolute plura dicuntur' (Orat. 135), sometimes called *dissolutio* or διάλυσις: Caesar's 'veni, vidi, vici,' Julian's ἔγνων, ἀνέγνων, κατέγνων: cp. Lysias in Eratosth. ad fin. παύσομαι κατηγορῶν, ἀκηκόατε, ἑωράκατε, πεπόνθατε, ἔχετε, δικάζετε: ad Her. iv. 41 'dissolutum est quod coniunctionibus verborum e medio sublatis separatis partibus effertur.' Ar. Rhet. iii. 12, 4.

declinatio: 'cum aliquid praetereuntes cur id faciamus, ostendimus,' Orat. 135; παράλειψις (Rhet. ad Alex. 47, 3; Aquila Rom. 8): ad Her. iv. 37 'occultatio est, cum dicimus nos praeterire aut non scire aut nolle dicere id quod nunc maxime dicimus, hoc modo—nam de pueritia quidem tua, quam tu omnium intemperantiae addixisti, dicerem, si hoc tempus idoneum putarem; nunc consulto relinquo; et illud praetereo, quod te tribuni militares infrequentem tradiderunt: deinde quod iniuriam satis fecisti L. Labeoni, nihil ad hanc rem puto pertinere. Horum nihil dico: revertor ad illud, de quo iudicium est.' Cp. Kayser's note there. Pid.'s παρηγμένον refers to a wholly different kind of *declinatio* (μετάκλισις), when the same word is used in different inflexions, the *derivatio* of Jul. Rufin. § 14: cp. Ernest. Lex. Tech. p. 102. This cannot be what is meant in the Orator; otherwise it would be more natural here, as being more properly a figure of speech; e.g. 'dignos digna manent, plerumque bonis bene vertit.' I do not know what Sorof means by his παρημένον.

reprehensio: 'cum corrigimus nosmet ipsos quasi reprehendentes,' Orat. 135. Cp. Quint. ix. 2, 18 'verborum quoque vis ac proprietas confirmatur ... reprehensione —cives, cives, inquam, si hoc eos nomine appellari fas est.' The Greek writers have various names for this: μετάνοια in Rutil. Lup. i. 16, who quotes a version of Dem. de Cor. § 130 ὀψὲ γάρ ποτε, ὀψὲ λέγω; χθὲς μὲν οὖν καὶ πρώην, ἅμα Ἀθηναῖος καὶ ῥήτωρ γέγονε: ἐπανόρθωσις, ἐπιτίμησις, ἀφορισμός etc. (Rufin. § 14). Ernesti, Lex. Tech. Lat. p. 332, is wrong in saying 'hanc vim habere videtur ut quis verbum inepte ab altero usurpatum reprehendat,' as is shown by the parallel from the Orator. But it is not easy to see how this differs from the *correctio* of § 203. Perhaps it refers rather to the expression than to the thought. Volkmann, p. 496. Certainly the *lumina verborum* are not kept very distinct from the *lumina sententiae* throughout this passage, as Quintilian ix. 3, 97 remarks of the term which follows.

1. **exclamatio**: Orat. 135 'si est aliqua exclamatio vel admirationis vel conquestionis.' The former is ἐκφώνησις, the latter σχετλιασμός, Ernest. Lex. Tech. p. 152, ad Her. iv. 22 'ex. est quae conficit significationem doloris aut indignationis alicuius per hominis aut urbis aut loci aut rei cuiuspiam compellationem': e.g. Dem.'s ὦ γῆ καὶ θεοί and Cic.'s 'o tempora, o mores!' Volkmann, p. 498.

imminutio: Quint. ix. 3, 90 quotes this as one instance of figures 'sententiarum potius quam verborum,' which Cicero afterwards seems to condemn by omitting them in the Orator. If he is right in his view that it is a figure of thought, it must be the same as *deminutio* of ad Her. iv. 50, the *extenuatio* of § 202, though this admits of being regarded as a figure of speech, if limited to a single word. But in Orat. 157 'quasi vero nesciamus in hoc genere et plenum verbum [novisse] recte dici et imminutum [nosse] usitate' the term may possibly, though not probably, refer to this grammatical abbreviation (Stolz, Lat. Gr. § 117).

quod in multis casibus ponitur, 'the use of a word in various inflexions,' πολύπτωτον: Orat. 135 'cum eiusdem nominis casus saepius commutantur.' Blass, Att. Bereds. iii. 2 p. 304, quotes from Herodian (Rhet. Gr. iii. 97) a fragment of Clearchus in which the name of Demosthenes appears in each case, in the traditional order of which this is the earliest instance: Δημοσθένης ὑπέστη Φιλίππῳ· Δημοσθένους πένης μὲν ὁ βίος, μεγάλη δὲ ἡ παρρησία· Δημοσθένει πολλῶν διδομένων οὐδὲν πλῆθος οὔτε κάλλος ἄξιον ἐφάνη προδοσίας· Δημοσθένην Ἀλέξανδρος ἐξῄτει· τὸ διὰ τί παρ' αὐτοῖς λογίζεσθε· ἀδίκως δ' ἀπέθανες, ὦ Δημόσθενες. Cp. Quint. ix. 3, 36.

2. **quod de singulis rebus propositis**, etc. It seems impossible to identify this

singula et ad propositum subiecta ratio et item in distributis supposita ratio et permissio et rursum alia dubitatio et improvisum quiddam et dinumeratio et alia correctio et dissipatio et

figure. It has been traditional since Strebaeus (A. D. 1540) to explain this as 'a reciprocal relation of expressions to each other,' and to quote as an instance of this pro Mil. 10 'est igitur haec non scripta sed nata lex, quam non didicimus, accepimus, legimus, verum ex natura ipsa arripuimus, hausimus, expressimus.' I do not clearly understand either the translation or the illustration of it. But see below on *diiunctio*. 'The referring of a term derived from the several things mentioned to them severally' seems to be the meaning of the Latin. Or **refertur** might mean 'is repeated,' as in Quint. ix. 3. 43 etc. Schütz suspects that from 'et quod de singulis rebus,' down to 'circumscriptio' is interpolated. But as this passage contains several of the terms criticised by Quintilian, ix. 3, 90-1 as being figures of thought rather than figures of speech, the interpolation must have been earlier than his time. Causeret, p. 196, translates 'correlation entre les points mis en avant et chacun des mots qui les rappellent.'

1. **ad propositum subiecta ratio,** 'the addition of a reason for what is advanced,' the αἰτιολογία of Rutil. Lup. ii. 19: of which Quintilian ix. 3, 93 justly says 'quod vero schema est?' His example is 'quod vobis, Athenienses, in suadendo assentiuntur, vos fallere possunt. Nam dictum ad voluntatem auditoris obscuratum erat quaestione utilitatis.'

in distributis supposita ratio, 'the assignment of a reason for each distinct statement,' προσαπόδοσις, the first figure treated by Rutilius: Quint. l.c. quotes as an example from Gaius Antonius 'sed neque accusatorem eum metuo, quod sum innocens, neque competitorem vereor, quod sum Antonius, neque consulem spero, quod est Cicero.' Volkmann, p. 470 is in error in saying that Rutilius gives this name to the *regressio* or ἐπάνοδος.

2. **permissio,** ἐπιτροπή (Rutil. ii. 17): ad Her. iv. 39 'p. est cum ostendimus in dicendo nos aliquam rem totam tradere et concedere alicuius voluntati, sic:—quoniam omnibus rebus ereptis solum mihi superest animus et corpus, haec ipsa quae mihi de multis sola relicta sunt, vobis et vestrae condono potestati: vos me vestro, quo pacto vobis videbitur, utamini atque abutamini licebit.' This again is a figure of thought.

alia dubitatio ἀπόρησις, διαπόρησις or ἀμφισβήτησις: ad Her. iv. 40 'd. est, cum quaerere videtur orator, utrum de duobus potius aut quid de pluribus potissimum dicat, hoc modo:—obfuit eo tempore plurimum rei publicae consulum sive stultitiam sive malitiam dici oportet sive utrumque.' It differs from the *dubitatio* of § 203 as denoting a doubt which expression to choose, not the rhetorical statement of a doubt as to an action, as in Verg. Aen. iv. 534 'en quid ago? rursusne procos irrisa priores experiar'? Cp. Macrob. iv. 6, 11. Quint. ix. 3, 88 calls attention to the two kinds: cp. ix. 2, 19.

improvisum quiddam: 'an unexpected turn,' generally to raise a laugh: (cp. ii. 255), but not always. Cp. Quint. ix. 2, 22 'sed nonnunquam communicantes aliquid inexpectatum subiungimus, quod et per se schema est, ut in Verrem (v. 5, 10) Cicero: quid deinde? quid censetis? furtum fortasse aut praedam aliquam? deinde, cum diu suspendisset iudicum animos, subiecit, quod multo esset improbius.'

3. **dinumeratio,** ἀπαρίθμησις, '*distinctio*, quae fit his fere particulis: primum, deinde, postremo, etc.' (Ernest. Lex. Tech. p. 34) or possibly μέρισμος, the dividing off of the various parts of a case, which Quint. ix. 3, 91 rightly refuses to regard as a figure.

alia correctio, not that in § 203: cp. ad Her. iv. 36 'c. est quae tollit id quod dictum est et pro eo id quod magis idoneum videtur, reponit': e.g. 'quod si iste suos hospites rogasset, immo adnuisset modo, facile hoc perfici posset.' This seems to be the *poenitentia dicti* of Quint. ix. 2, 60, a term translated from μετάνοια: but cp. *reprehensio* above. It is the ἐπιτίμησις of Alexander, where ἐπιτιμήσαντες τῇ πρώτῃ λέξει ἑτέραν ἐλάβομεν.

dissipatio, a local distribution, by the use of adverbs like *hic—illic*: Quint. ix. 3, 39 'ut haec in unum congeruntur, ita contra illa dispersa sunt, quae a Cicerone dissipata dici puto: hic segetes, illic veniunt felicius uvae, arborei fetus alibi.'

continuatum et interruptum et imago et sibi ipsi responsio et immutatio et diiunctio et ordo et relatio et digressio et circum-

1. **continuatum** seems to answer to our rapid and unbroken succession of statements or questions: e.g. 'quod autem tempus veneni dandi? illo die? in illa frequentia? per quem porro datum? unde sumptum? quae porro interceptio poculi? cur non de integro autem datum?' (Cic. pro Cluent. 167), quoted by Quintilian, immediately before the passage just cited. He adds 'hanc rerum coniunctam diversitatem Caecilius μεταβολήν vocat.' Pid. identifies it with the *continuatio* of ad Her. iv. 27, which is 'densa frequentatio verborum cum absolutione sententiae,' i.e. a close-packed period, which is quite a different thing from what Quintilian describes, though it may be what is meant here.

interruptum, the opposite of the preceding figure: hence it can only very incompletely correspond to that form of self-interruption, akin to or a kind of ἀποσιώπησις 'quam nonnulli interruptionem vocant' (Quint. ix. 2, 54), as in Vergil's 'quos ego—sed motos praestat componere fluctus.'

imago: ad Her. iv. 62 'im. est formae cum forma cum quadam similitudine collatio,' either for praise or blame: e.g. 'inibat in proelium corpore tauri validissimi, impetu leonis acerrimi similis.' It is the εἰκών of the Greek rhetoricians, though not quite in the general sense of 'simile,' which that word often bears. Cic. de Inv. i. 49 defines it 'oratio demonstrans corporum aut naturarum similitudinem.'

sibi ipsi responsio, ἀπόφασις 'ubi quasi alio interrogante, nobis ipsis respondemus, et rationem reddimus' (Jul. Rufin. 8): e.g. Cic. pro Sull. 52 'si qui furem occiderit, iniuria occiderit. Quam ob rem? Quia ius constitutum nullum est. Quid si se telo defenderit? Non iniuria. Quid ita? Quia constitutum est.'

2. **immutatio**: 'metonymy' in its widest sense: cp. § 167; Volkmann, p. 423.

diiunctio: ad Her. iv. 37 'd. est cum eorum de quibus dicimus aut utrumque aut unum quodque certo concluditur verbo:' e.g. 'p. R. Numantiam delevit, Carthaginem sustulit, Corinthum diiecit, Fregellas evertit.' Here each distinct proposition has its appropriate word. This is what Kayser (ad l. c.) thinks, with great probability, is meant by the phrase 'quod de singulis rebus propositis ductum refertur ad singula': he identifies both with the διεζευγμένον or *disiunctum* of Aquil. Rom. ii. 20 (§ 43): 'haec figura ita ornat et amplificat orationem, ut diversis redditionibus verborum membra, quae vocamus κῶλα, disiungat ac separet, sive duo, sive plura, hoc modo: Capuam colonis deductis occupabunt: Atellam praesidio communient; Nuceriam, Cumas multitudine suorum obtinebunt: cetera oppida praesidiis devincient.' Volkmann, p. 478. This is not the same as the *disiunctio* of Quint. ix. 3, 45, which is an accumulation of synonyms.

ordo, apparently an effective arrangement of words 'ne decrescat oratio et fortiori subiungatur aliquid infirmius, ut sacrilego fur, aut latroni petulans: augeri enim debent sententiae et increscere' (Quint. ix. 4, 23). This differs slightly from the τάξις of Rutilius Lupus, ii. 20, where clearness is specially aimed at. But cp. Quint. ix. 3, 90 'M. Tullius multas in tertio de Oratore libro posuit, quas in Oratore postea scripto transeundo videtur ipse damnasse . . . quarum pars est, quae sententiarum potius quam verborum sit, ut imminutio, improvisum, imago, sibi ipsi responsio, digressio, permissio, contrarium (hoc enim puto quod dicitur ἐναντιότης), sumpta ex adverso probatio: quaedam omnino non sunt figurae, sicut ordo, dinumeratio, circumscriptio, sive hoc nomine significatur comprehensa breviter sententia, sive finitio.

relatio: cp. Quint. l. c. 97 'relationem quid accipi velit, non liquet mihi: nam si ἀνάκλασιν aut ἐπάνοδον aut ἀντιμεταβολήν dicit, de omnibus his locuti sumus,' i.e. as ἀντανάκλασις (§ 68), *reditus*, or *regressio* (§ 35), and *conversio* (§ 85). It seems useless to attempt to explain a term which puzzled Quintilian and which Cicero himself withdrew: Aquila Rom. § 34 explains ἐπαναφορά by *relatum*. It has been suggested that this might be ζεῦγμα, in the sense of 'quod refertur ad singula' above.

digressio, quite our 'digression,' Quintilian's *aversum* (iv. 1, 63); μετάβασις and ἀποστροφή nearly correspond. Volkmann, p. 500.

circumscriptio, probably 'periphrasis': cp. ad Her. iv. 43 'circuitio est oratio rem simplicem adsumpta circumscribens elocutione.' In Part. Orat. 19 it

208 scriptio. Haec enim sunt fere atque horum similia vel plura
etiam esse possunt, quae sententiis orationem verborumque
55 conformationibus inluminent.' 'Quae quidem te, Crasse, video,'
inquit Cotta 'quod nota esse nobis putes, sine definitionibus et
sine exemplis effudisse.' 'Ego vero' inquit Crassus 'ne illa
quidem, quae supra dixi, nova vobis esse arbitrabar, sed volun-
209 tati omnium parui. His autem de rebus sol me ille admonuit,
ut brevior essem, qui ipse iam praecipitans me quoque haec
praecipitem paene evolvere coëgit. Sed tamen huius generis
demonstratio est et doctrina ipsa vulgaris; usus autem gravissi-
210 mus et in hoc toto dicendi studio difficillimus. Quam ob rem
quoniam de ornatu omni orationis sunt omnes, si non patefacti,
at certe commonstrati loci, nunc quid aptum sit, hoc est, quid
maxime deceat in oratione videamus. Quamquam id quidem
perspicuum est, non omni causae nec auditori neque personae
211 neque tempori congruere orationis unum genus; nam et causae

3. *illuminent* ω: *illuminant* K.

is used for 'period': περίφρασις corresponds in the former sense, περιγραφή in the latter (Pid. is misleading): *finitio* in Quintilian (l. c.) answers to the ὁρισμός of Rutilius Lupus, ii. 5, i. e. definition.

1. **vel plura etiam esse possunt**: these words were naturally suspected by Bake, followed by Kayser and Sorof. If they are to be defended at all, it can only be by deleting the comma after **similia**, and translating 'and indeed there may be even more too like these.' But the words look much like a marginal note.

§§ 208–227. *Crassus, after apologising for the rapidity with which he has passed over the figures, points out the importance of adapting oratory to the conditions under which it is to be used* (§§ 209-213), *and goes on to treat of delivery* (actio) *both generally* (§§ 216-219) *and in respect of gesture* (§§ 220–223) *and voice* (§§ 224-227), *finishing with a prophetic compliment to Hortensius.*

4. **putes**: Roby, § 1746 or § 1776.

5. **effudisse**: i. 159.

6. **supra**, i.e. before, § 202.

7. **sol**, now setting, for the conversation had begun 'inclinato iam die,' § 17. For *ille* cp. Acad. ii. 82.

8. **praecipitans**: Verg. Aen. ii. 9 'iam nox umida caelo praecipitat,' where Forbiger gives many reff. for the neuter use of the verb: add Acad. ii. 68, and cp. § 186.

13. **commonstrati loci**: ii. 174.

14. **deceat**: i. 132: Or. 123 'probabo primum eum, qui quid deceat videbit: haec enim sapientia maxime adhibenda eloquendi est, ut sit temporum personarumque moderator; nam nec semper nec apud omnis nec contra omnis nec pro omnibus nec omnibus eodem modo dicendum arbitror.' Cp. § 70 'ut enim in vita, sic in oratione nihil est difficilius quam quid deceat videre. πρέπον appellant hoc Graeci; nos dicamus sane decorum ... est autem quid deceat oratori videndum non in sententiis solum, sed etiam in verbis; non enim omnis fortuna, non omnis honos, non omnis auctoritas, non omnis aetas, nec vero locus aut tempus aut auditor omnis eodem aut verborum genere tractandus est aut sententiarum, semperque in omni parte orationis ut vitae quid deceat est considerandum.' See further the extract from Dionys. Hal. de Lysia 9, quoted by Dr. Sandys ad loc.

16. **congruere** is often used by Cicero in his dialogues (not in his speeches) with dat. as well as with *cum*.

causae capitis: we may translate 'important criminal cases.' Beware of rendering 'capital causes,' which is misleading in English. Cp. L. & S. s. v. *caput* iii. *b*; i. 181 (note), 231, of the case of Rutilius, whose condemnation involved his exile, not his death.

capitis alium quendam verborum sonum requirunt, alium rerum privatarum atque parvarum; et aliud dicendi genus deliberationes, aliud laudationes, [aliud iudicia,] aliud sermones, aliud consolatio, aliud obiurgatio, aliud disputatio, aliud historia desiderat. Refert etiam qui audiant, senatus an populus an iudices: frequentes an pauci an singuli, et quales: ipsique oratores qua sint aetate, honore, auctoritate, debet videri; tempus, pacis an belli, festinationis an otii. Itaque hoc loco nihil sane 212
est quod praecipi posse videatur, nisi ut figuram orationis plenioris et tenuioris et item illius mediocris ad id, quod agemus, adcommodatam deligamus. Ornamentis eisdem uti fere licebit alias contentius, alias summissius; omnique in re posse quod deceat facere artis et naturae est, scire quid quandoque deceat prudentiae.

7. *debent M* Fr.: *debet videri* damnat cum Lambino Bakius.

2. **deliberationes... laudationes... iudicia**: Introd. p. 56.

3. **sermones**: § 177, Orat. 64.

7. **videri**, 'to be considered,' i. 246; de Amic. 10 'quam id recte faciam viderint sapientes.'

9. **figuram**, 'style': Introd. p. 44.

10. **plenioris**: § 199.

12. **contentius**, 'more energetically.'

summissius, 'more quietly.' Orat. 85 'itemque si quae verborum iterationes contentionem aliquam et clamorem requirent, erunt ab hac submissione orationis alienae.'

13. **artis et naturae**, not a hendiadys, as Sorof says: the command of all the resources of oratory requires both training and natural capacity.

quid quandoque deceat: here '*quandoque* neque est *quandocumque* neque *et quando*, sed rariore exemplo adverbium prorsus ea ratione ponitur, qua ipsum pronomen *quisque* in distribuendo, ut *quid quandoque deceat* sit *quid quoque tempore deceat*. Eodem modo Manilius Astron. ii. 745 *in quocumque igitur stellae quandoque locatae Dodecatemoris fuerint, spectare decebit*.' Madv. Exc. vi. on De Fin. p. 833. But it would be hard to prove that Kühner's translation 'was und wann etwas sich gezieme' was not legitimate. Cp. Quint. x. 1, 2 'qui sciet quae quoque sint modo dicenda,' where Bake and Mayor explain *quae et quomodo*, though this is disputed by others. Of course, such instances as Orat. 86 'significant quo sensu quidque pronuntient,' where *quidque* is clearly indefinite, or de Off. iii. 17, 70 'statuere quid quemque cuique praestare oporteat,' are more common than the double interrogative. But it is clear that *ubique* is used, not only as an indefinite adverb, as probably in Caes. B. C. ii. 20 'quid [not 'quod' as L. & S.] ubique habeat frumenti et navium ostendit,' and Sall. Cat. 21. 1 'quid ubique opis aut spei haberet' (though both of these are open to question), and certainly in passages like Caes. B. G. iii. 16 'navium quod ubique fuerat in unum locum coegerant'; but also as a relative with appended *-que*, e.g. in Plaut. Rud. 389 'quam habebat ubique habebat,' Bacch. 67, and Horace, Sat. ii. 2, 84 (though Bentley and Heindorf there read *ubive*): and in Liv. xxxvi. 2, 5 'quisquis magistratus eos ludos quando ubique facit' (in a senatusconsultum) it seems to mean 'and in any place.' Catull. lxiii. 46 'vidit sine queis ubique foret' is the only certain instance I can find of a dependent interrogative. Liv. xxxiv. 56, 13 'dimittendique ei, quos eorum quandoque vellet, ius esset' is in favour of Madvig's view, for if *quandoque* be taken with Drakenborch for *et quando*, it is hard to see why *quando* is used instead of *cum*. On the other hand in Cic. de Off. i. 2, 6 'quantum quoque modo videbitur hauriemus,' *quoque modo* = *et quo modo*. For **itaque** = *et ita*, etc., cp. Drakenborch on Liv. iii. 30. 7, Draeger ii. 34.

56 Sed haec omnia perinde sunt, ut aguntur. Actio, inquam, in
213 dicendo una dominatur; sine hac summus orator esse in numero nullo potest, mediocris hac instructus summos saepe superare. Huic primas dedisse Demosthenes dicitur, cum rogaretur, quid in dicendo esset primum; huic secundas, huic tertias; quo mihi melius etiam illud ab Aeschine dictum videri solet; qui cum propter ignominiam iudicii cessisset Athenis et se Rhodum contulisset, rogatus a Rhodiis legisse fertur orationem illam egregiam, quam in Ctesiphontem contra Demosthenem dixerat; qua perlecta petitum ab eo est postridie, ut legeret illam etiam, quae erat contra ab Demosthene pro Ctesiphonte dicta: quam cum suavissima et maxima voce legisset, admirantibus omnibus 'quanto' inquit 'magis miraremini, si audissetis ipsum!' ex quo satis significavit, quantum esset in actione, qui orationem eandem
214 aliam fore putarit actore mutato. Quid fuit in Graccho, quem

1. **perinde sunt, ut**: Roby, § 1707. *ut* and *atque* are almost equally common after *perinde*.

aguntur, 'are delivered': i.e. the effect of all these depends upon the manner of their delivery.

2. **in numero nullo**: § 33.

4. **primas**, sc. *partis*: Brut. 308 'primas in causis agebat Hortensius'; ad Att. i. 17. 5 'amoris erga me tibi primas defero'; Orat. 18 with Sandys' note.

Demosthenes: Brut. 142 'in Antonio actio singularis ... ut verum videretur in hoc illud, quod Demosthenem ferunt ei qui quaesivisset quid primum esset in dicendo, actionem; quid secundum, idem et idem tertium respondisse. Nulla res magis penetrat in animos eosque fingit, format, flectit, talesque oratores videri facit, quales ipsi se videri volunt.' Orat. 56 'et infantes actionis dignitate eloquentiae saepe fructum tulerunt et diserti deformitate agendi multi infantes putati sunt, ut iam non sine causa Demosthenes tribuerit et primas et secundas et tertias actioni.' Dr. Sandys well refers to Bacon's Essay *Of Boldness*, and Hare's *Guesses at Truth*, pp. 397–400 (ed. 1866) for a misunderstanding of this saying and its correction. The story is frequently referred to, first perhaps in Vita X Orat. Dem.; also in Quint. xi. 3, 6 'palmam pronuntiationi dedit,' and Plutarch, Dem. 8: cp. A. Schaefer's Demosthenes, I². p. iii. 291.

5. **quo mihi melius**: cp. § 100 'quo mihi minus.'

7. **ignominiam**; Aeschines so completely failed in his attack upon Demosthenes (through Ctesiphon) that he did not obtain one-fifth of the votes of the judges, and therefore was fined 1000 drachmas. He withdrew first to Asia Minor, and after the death of Alexander to Rhodes. The story in the text is told also by Quint. xi. 3, 7, Plin. H. N. vii. 110, Plin. Ep. ii. 3 'nisi vero falsum putamus illud Aeschinis, qui cum legisset Rhodiis orationem Demosthenis admirantibus cunctis, adiecisse fertur *τί δέ, εἰ αὐτοῦ τοῦ θηρίου ἠκούσατε*; et erat Aeschines, si Demostheni credimus, *λαμπροφωνότατος*. Fatebatur tamen longe melius eadem illa pronuntiasse ipsum qui pepererat.' I do not know where Pliny got his vigorous Greek: perhaps from Aesch. in Ctes. § 182. Demosthenes calls Aeschines *λαμπροφωνότατος* in de Cor. § 386 (p. 329). 'With his splendid voice, his trained elocution, and his practice in the statuesque manner which best suited him, Aeschines must have had an advantage over his opponent in many accessories of effect' (Jebb, Attic Orators, ii. 400). The action of Demosthenes was often censured for undue vehemence and want of self-restraint (Mahaffy, ii. 2, 137).

13. **miraremini**: Roby, § 1530, Madvig, § 347, obs. 2. This imperfect is often wrongly explained.

15. **putarit**: so all good MSS. against the vulgate *putaret*. Ell. explains the tense 'nec agitur de Aeschine tum potissimum putante, sed Cicero de Aeschinis sententia iudicat': Sorof, followed by Adler and

tu melius, Catule, meministi, quod me puero tanto opere efferretur? 'Quo me miser conferam? Quo vertam? In Capitoliumne? At fratris sanguine madet. An domum? Matremne ut miseram lamentantem videam et abiectam?' Quae sic ab illo esse acta constabat oculis, voce, gestu, inimici ut lacrimas tenere non possent. Haec ideo dico pluribus, quod genus hoc totum oratores, qui sunt veritatis ipsius actores, reliquerunt; imitatores
autem veritatis, histriones, occupaverunt. Ac sine dubio in omni **57**
re vincit imitationem veritas, sed ea si satis in actione efficeret **215**
ipsa per sese, arte profecto non egeremus; verum quia animi

1. *efferretur* Lambino auctore KSH : *ferretur* ω P Fr. 9. *sed ea* ω S Fr. H. *et ea* Bakium secuti K P.

Harn. says that **significavit** is equivalent to *intelligitur*, and therefore takes the construction appropriate to the latter. (Pid.'s earlier view is still retained side by side with this.) It is simpler to explain (Roby, § 1516), 'inasmuch as he thought.'

1. **melius**: Pid. says that Catulus was quaestor in the year after the murder of Gaius Gracchus: Ell. more discreetly that he may have been. He stood for the consulship first in B.C. 107 (pro Planc. 5, 12), when he must have been forty-two years of age; therefore he was born not later than B.C. 149, and hence was at least nine or ten years older than Crassus. But it is rather rash to assume that he held all offices but the consulship *suo anno*. Crassus was in his nineteenth year at the date of the death of Gracchus.

efferretur: so recent editors for *ferretur* of the MSS., it is doubtful whether Cicero would have used *ferre* = 'praise,' even with *laudibus*, much less without. Cp. de Rep. i. 67, Ep. Fam. x. 26, 2. **quod . . . efferretur**, 'to be so much praised': *quod* seems to be nominative, not 'he' understood. The date of the speech from which Cicero extracts this passage cannot be determined. It seems to have been delivered not long after the murder of Tiberius: and thus furnishes a further reason for rejecting (with Ihne, Röm. Gesch. v. 79) the 'sentimental embellishments' of Plutarch as to the retirement in which he spent his earlier years, and his reluctance to take part in politics. It may possibly be the speech in favour of the bill of C. Papirius Carbo (B.C. 131) allowing re-election to the tribuneship, from which Charisius has preserved two fragments (cf. Wordsworth's Specimens, p. 353), one being 'pessimi Tiberium, fratrem meum optimum, interfecerunt: em videte quam par pari sint.' Cp. Meyer's Fragm. Or. pp. 227–249. Ell. can hardly be right in assigning it to B.C. 121, twelve years after the murder of Tiberius. The date of the speech for Vettius, at which, as Plutarch says, 'the people were wild and frantic with delight; all other orators seemed mere children compared to him,' cannot be fixed, but it was before his quaestorship in B.C. 126. Cicero does not mean, as Sorof says, that C. Gracchus was indebted for his reputation entirely to his delivery. Cp. Brut. 33, 126, and Mommsen, iii. 113. The delivery of Gaius is described in Plut. Tib. Gracch. c. 2, where see Dr. Holden's useful notes.

2. **Capitolium**: the attack of Nasica and his party was made upon Tiberius and his friends, when assembled in the *area Capitolina*, and Tiberius was killed on the slope of the Capitol, in front of the temple of Fides, in which the senate was sitting at the time. Cp. Plut. Tib. Gracch. 19, Jordan Röm. Top. i. 2, p. 41. Burn's assignment of the site of the temple of Fides behind the Capitolium can hardly be right: cp. Appian, Bell. Civ. i. 16, discussed in Hermes, 1882, pp. 115 f.

4. **abiectam**: § 218.

5. **inimici**: emphatic from its position.

7. **veritatis**, 'reality,' i. 77. 149, ii. 34, 94. We may remember the reply of Garrick to the Bishop of London: 'we deliver fictions as though they were true; preachers deliver truths as though they were fictions.' Cp. ii. 193 ff.

10. **arte**: Cicero probably never used *egeo* with a genitive. (Ep. ad Fam. ix. 3 'medicinae egeamus' is more than doubtful. For ad Att. vii. 22 cp. Boot's note ad loc.) Roby, § 1335.

permotio, quae maxime aut declaranda aut imitanda est actione, perturbata saepe ita est, ut obscuretur ac paene obruatur, discutienda sunt ea, quae obscurant, et ea, quae sunt eminentia et
216 prompta, sumenda. Omnis enim motus animi suum quendam a natura habet voltum et sonum et gestum; corpusque totum hominis et eius omnis voltus omnesque voces, ut nervi in fidibus, ita sonant, ut a motu animi quoque sunt pulsae. Nam voces ut chordae sunt intentae, quae ad quemque tactum respondeant, acuta gravis, cita tarda, magna parva; quas tamen inter omnis est suo quoque in genere mediocris, atque etiam illa sunt ab his delapsa plura genera, leve asperum, contractum diffusum,

1. **imitanda**: cp. Longin. p. 310, who defines *ὑπόκρισις* (=*actio*) as *μίμησις τῶν κατ' ἀλήθειαν ἑκάστῳ παρισταμένων ἠθῶν καὶ παθῶν, κ.τ.λ.*

2. **obruatur**, 'smothered,' as if hidden under a mass of falling earth.

4. **prompta**: we might say 'striking'; brought out into prominence.

6. **voces**: 'different kinds of voice,' or 'tones,' not 'sounds,' as often.

7. **sonant**: used by zeugma with **corpus** and **voltus**, instead of *commoventur* or some such word: so too **pulsae** is chosen as adapted to **nervi**; we might say 'touched': **quoque** of course agrees with **motu**. On the relations between emotions and looks, gestures and tones, cp. Sully's *Outlines of Psychology*, p. 454, H. Spencer's *Principles of Psychology*, ii. Part viii. c. iv. and especially Darwin's *Expression of the Emotions*, cc. i–iii.

8. **intentae quae respondeant**: 'set so as to answer to.'

9. **magna** = 'loud.'

10. **suo quoque in genere**: the *suo* seems to be redundant; but cp. Lachmann and Munro on Lucret. ii. 371, and Madvig on de Fin. v. 46. Lachmann reads in Varro R. R. i. 7, 2 'quaecumque suo quoque loco sunt posita,' where Keil now has 'quae suo quicque loco sunt posita.' Madvig shows how first 'suus quisque' is treated as a single word, equivalent to 'each several,' comparing Tac. Ann. xiv. 27 (cp. Furneaux's note) and Cic. Acad. ii. 7, 19 (cp. Reid's note), and then 'haec consuetudo ad ipsam illam, unde erat orta, mutandam interdum valuit. Nam propter huius generis similitudinem etiam in vera distributione, in qua aliud alio relatum significaretur, interdum *suus quisque* coniunctione dictum est, cum *quisque* alio casu poni deberet; ita divisionis et separationis significatio eminet, relationis obscuratur.' He quotes, among other passages, Liv. iii. 22, 6 'equites item suae cuique parti post principia collocat,' and adds 'debebat scribi *suos*.'

ab his delapsa, 'derived from these': *delabor* in this sense of 'passing' is much more common with *in* c. acc.: cp. i. 96, ii. 246, etc.

11. **leve**: Quintilian xi. 3, 15 contrasts *levis et aspera*: and as most MSS. (including *M*) have *leve*, I do not see why it should be changed by all recent editors to *lene*.

contractum seems to mean 'of limited volume.' The contrast occurs several times in Quintilian, but in slightly varying senses; 'contracta et fusa' in xi. 3, 15 refer to the natural quality of the voice: in § 48 'contractum atque submissum' denote a quiet, almost timorous delivery, contrasted with 'aliquid plenius et erectius': in § 64 we have 'in metu et verecundia contracta (sit vox)... at in egressionibus fusa et securae claritatis,' in § 175 'non hoc "misellus et pauperculus," submissa atque contracta "fortis et vehemens et latro," erecta et concitata voce dicendum est?' Hence it seems that 'contracta vox' is one which either from natural limitations or from the art of the speaker does not take a wide range either of pitch or of intensity. **diffusum** will be the opposite. Of a single note, as here, it must be 'limited in volume.' Kühner (1858) translates '*pizzicato* und *ligato*' which Piderit (1859) and Sorof reproduce. But these terms do not seem very appropriate, or suitable to the passages in Quintilian. Sorof assumes that they correspond to the terms suggested by Ellendt, *gepresst* and *frei, dreist*; but is this so?

continenti spiritu intermisso, fractum scissum, flexo sono extenuatum inflatum; nullum est enim horum generum, quod non arte 217
ac moderatione tractetur. Hi sunt actori, ut pictori, expositi ad variandum colores. Aliud enim vocis genus iracundia sibi **58**
sumat, acutum, incitatum, crebro incidens:

ipsus hortatur me frater, ut meos malis miser
mandarem natos ....

et ea, quae tu dudum, Antoni, protulisti:

segregare abs te ausu's .....

et

ecquis hoc animadvortet? vincite .....

6. *ipsius M: ipsus* K S H Fr.: *impius* P.

1. **continenti spiritu,** = *tenuto,* when there is no interval between the words.

intermisso = *staccato,* jerkily.

fractum scissum: Kühner translates 'hollow and screeching' ('der dumpfe und der kreischende'), so as to keep up a contrast. It is not easy to see how these meanings are obtained. Quintilian xi. 3, 20, in speaking of the preservation of the voice, says 'praeterea ut sint fauces integrae, id est molles ac leves, quarum vitio et frangitur et obscuratur et exasperatur et scinditur vox.' The second and third defects are pretty clear: the voice is dull and harsh. What are the first and fourth? Ern. Lex. Tech. p. 180 thinks that the first is 'weak, effeminate': the last 'without any ring in it' like a cracked bell. This he derives from the comparison which follows in Quintilian 'nam ut tibiae eodem spiritu accepto, alium clusis, alium apertis foraminibus, alium non satis purgatae, alium quassae sonum reddunt, item fauces tumentes strangulant vocem, obtusae obscurant, rasae exasperant, convulsae fractis sunt organis similes.' Hence a *fracta vox* is one which can hardly get out, a *scissa vox* is one which seems to come from an injured pipe, i.e. 'hoarse' and 'cracked.' Pid. translates 'gedämpft und arpeggio, gebrochen,' Sorof 'gedämpft und schnarrend, schrill (arpeccio).' The last three words seem to differ widely in meaning; they cannot all be right, and probably not one of them is. The use of *fractus* of a woman's voice is quite different: e.g. Quint. i. 11, 1: cp. i. 10, 31 'effeminata et fracta impudicis modis (musice).' Ell. takes *fractus* as 'broken' by over-strain, i.e. 'hoarse.'

flexo sono extenuatum inflatum: 'sinking or swelling as the note changes,' i.e. *decrescendo* and *crescendo*: cp. § 102.

2. **arte ac moderatione,** 'by the control of art,' a hendiadys.

4. **colores**: attracted to the notion in the nearer clause of the comparison: 'these are at the disposal of the speaker, as colours are at the command of the painter, to lend variety to his effects.'

5. **incīdens,** 'breaking off,' making numerous *incisa* (*κόμματα*: cp. Orat. 211, 213, 225, 261 etc.), short abrupt sentences.

6. **ipsus** (Roby, § 371) explains *ipse* of many MSS. (which will not scan), *ipsius* of *M,* and *impius* of others. The last is retained by Ell. and Pid.[4] The passage is from the Atreus of Accius (fr. xvi. Ribb.); Thyestes is speaking.

7. **mandarem** has but little support here, most MSS. giving *manderem,* which might seem more natural: but cp. Lucret. ii. 638 'ne Saturnus eum malis mandaret,' and this is the form given by the best MSS. in Cic. Tusc. iv. 77, where Kühner adopts it. Lambinus proposed *mandem,* but there is no difficulty in the sequence: cp. Plaut. Trin. 14 'quoniam ei qui me aleret nil video esse relicui,' Bacch. 287 'quoniam sentio quae res gereretur'; Roby, § 1511 ff.: cp. exx. in § 1457. Note that **mālis** is required not only by the sense, but also by Luchs's canon (Studemund's Studien, i. 8, cp. p. 66).

8. **dudum**: ii. 193.

11. **ecquis,** etc., also from the Atreus of Accius (fr. xviii. Ribb.). Cp. Tusc. iv. 55 '*ecquis h. a. v.* num aut egisse unquam iratum Aesopum, aut scripsisse existimamus iratum Accium.' There is no reason why we should not (with Ribbeck)

et Atreus fere totus. Aliud miseratio ac maeror, flexibile, plenum, interruptum, flebili voce:

quo nunc me vortam? quod iter incipiam ingredi?
domum paternamne? anne ad Peliae filias?

et illa

o pater, o patria, o Priami domus!

et quae sequuntur

haec omnia videi inflammarei,
Priamo vi vitam evitarei.

218 aliud metus, demissum et haesitans et abiectum:

multis sum modis circumventus, morbo, exsilio atque inopia:
tum pavor sapientiam omnem mi exanimato expectorat;
mater terribilem minatur vitae cruciatum et necem,
quae nemo est tam firmo ingenio et tanta confidentia,
quin refugiat timido sanguen atque exalbescat metu.

13. *mater* om. *M*: *alter* P: *mater* Ribbeckio suadente K S H Fr.

keep the future of *M*. Key held that the older writers used *vort-* in the imperfect, *vert-* in the perfect tenses, and that this distinction is preserved in the MSS., though effaced by editors: cp. Trans. Phil. Soc. 1860–61, p. 192. I have observed very many cases in Plautus in which this holds good, but should not like to assert it universally: the only instance in Terence against it is Eun. 343 when Umpfenbach reads *aduorterat* without noting any variation. Cp. Phorm. 909, Heaut. 656. Stolz[2] p. 258 says that it is impossible to say whether *vert-* or *vort-* is the older; cp. *Classical Review*, i. 148—**vincīte.**

3. **quo nunc**, etc., from the Medea of Ennius (fr. x. Ribb.), translated from Eurip. Med. 502 *νῦν ποῖ τραπῶμαι; πότερα πρὸς πατρὸς δόμους, οὓς σοὶ προδοῦσα καὶ πάτραν ἀφικόμην; ἢ πρὸς ταλαίνας Πελιάδας; κ·ιλῶς γ' ἂν οὖν δέξαιντό μ' οἴκοις ὧν πατέρα κατέκτανον.* There is a double rendering of the first three words, as often in early tragedy.

6. **o pater**, etc.: § 102.

8. **videi**: *M* read *videt* and *evitaret*, which is strong evidence, as Stangl has noticed, that the diphthong was used here.

9. **evitarei**: this word, not found elsewhere, gives strong support to Prof. Nettleship's derivation of *invitare*, 'to put life into': cp. *Journ. Phil.* v. 21. The alliteration is noteworthy.

11. **multis**, § 154: from the Alcumaeo of Ennius (fr. ii. Ribb., cp. Röm. Trag. p. 197). The conjecture 'multimodis sum circumventus' (cp. Orat. 153) was a natural one (*L* has *multis modis sum*) approved by Dr. Merry (Fragments p. 49): the form is actually found in Pacuv. 307 R., in Plautus (often: cp. Brix on Trin. 931) and Lucretius (cp. Munro on i. 638), but not in Ennius except here by conjecture: hence correct Sandys on Orat. l. c., where Corssen ii.[2] 655 has misled him. (Corssen also falsely quotes *modīs multis* from Lucret. i. 726.) Lucian Müller adopts it here: cp. 'Ennius' p. 238, and 'Enni Reliquiae' p. 231 (Trag. fr. 236). Plautus would not have hesitated to use *modīs*, but I can quote no parallel from tragedy, except 'domi stant,' if that is sound, from Ennius Androm. Aechm. 78. Ell.'s notion that **modis** is a monosyllable is obsolete.

13. **mater**: Alcmaeon slew his mother Eriphyle, and was haunted by the Erinyes.

14. **quae**: there is an anacoluthon, and it does not much matter whether we say that *quae* is fem. nom. with Pid. ('quae nex eius modi est ut') or neut. acc., object to an anticipated transitive verb. The latter is much the more common usage.

15. **sanguen** is the best established reading (so *sanguis* in de Fin. v. 31), and is better in itself than Ell.'s *sanguine*: the

aliud vis, contentum, vehemens, imminens quadam incitatione gravitatis: 219

iterum Thyestes Atreum adtractatum advenit,
iterum iam adgreditur me et quietum exsuscitat.
maior mihi moles, maius miscendumst malum,
qui illius acerbum cor contundam et comprimam.

aliud voluptas, effusum, lene, tenerum, hilaratum ac remissum:

sed sibi cum tetulit coronam ob coligandas nuptias,
tibi ferebat, cum simulabat se sibi alacriter dare,
tum ad te ludibunda docte et delicate detulit.

aliud molestia, sine commiseratione grave quoddam et uno pressu ac sono obductum:

qua tempestate Helenam Paris innuptis iunxit nuptiis,

8. *coligandas* (*colicandas A H*) KS Fr.: *colligandas* PH: *collocandas* Ell.: *coiugandas* Klotz, Lachm. ad Lucret. ii. p. 136. 9. *se sibi iam facis dare* Ribbeckium secuti editores recentiores: *se sibi aiaci dare M.* 13. *tempestate Paris Helenam* ω KS: *tempestate Helenam Paris* Ribbeckio auctore P Fr.

change of subject in **exalbescat** presents no difficulty. Cp. de Fin. l. c. (Madvig).

1. **vis**, 'energy.' **contentum**, 'intense': Sandys on Orat. 56 'volet . . . et contenta voce atrociter dicere et summissa leniter et inclinata videri gravis et inflexa miserabilis.'

quadam incitatione gravitatis: i. 161, ii. 183 'vehementi quadam incitatione': here = 'with an impressive vigour.'

3. **iterum**, from the Atreus of Accius (fr. iii. Ribb.). Atreus is the speaker, hence Lambinus ingeniously conjectured 'mecum altercatum.' But Atreus is looking forward to guile, not to wrangling. The MSS. are much corrupted, but the reading of *M* gives a good sense, 'to lay hands on A.' The connexion of these verses with those quoted in § 217 is indicated by Cic. Tusc. iv. 77 'eius qui meditatur poenam in fratrem novam: *maior mihi moles*, etc. Quo igitur haec erumpit moles? Audi Thyesten *Ipsus hortatur* etc. and is developed by Ribbeck Röm. Trag. p. 448. The *moles* is the 'trouble' of his terrible revenge in slaying the sons of Thyestes and serving up their flesh at a banquet.

6. **qui**, abl.

7. **voluptas**, 'happiness.' The source of the following fragment is unknown. *A H* have *colicandas*, *E colligandas*: the older editors *collocandas* (which is the reading of *O P*). and Ell. notes no variant. Klotz read *coiugandas*, after L. Müller de Re Metr. 361 (cp. Lachmann on Lucr. ii. 1068); Kayser *coligandas*; Ribb. Frag. Com.[2] p. 117 *colligandas*. Cp. ib. Coroll. xl. '*Colligari* nuptiae quidni dicerentur? si quidem "coniugia nuptae . . . ligant" in Sen. Herc. Oet. 457 et "artior . . . colligatio est societatis propinquorum." Cic. de Off. i. 17, 53 scribere non dubitavit; ne moneam in coronae mentione multo etiam aptiorem vinciendi et nectendi quam iugandi vocabulum fuisse.' *A E H* have *se sibi aiaci dare*, whence Ribbeck[2] reads 'se sibi alacriter dare,' having previously suggested 'se sibi iam facis dare,' which Sorof (1875) and Harn. (1890) treat as his latest reading, and Friedrich also retains. The earlier reading 'sese alteri dare' is impossible, if only because of the hiatus. The situation cannot be precisely determined. Perhaps a girl at a marriage sportively took the wreath of the bride (here addressed), and offered it to her, and though pretending merrily to be claiming it for herself, handed it gracefully to her.

11. **molestia**, 'dejection.'

pressu, 'articulation,' § 43.

12. **obductum**, 'drawn out,' i.e. slowly delivered. (Not given in L. & S.) It might also mean 'dull' from the metaphor of 'concealed, darkened.'

13. **qua tempestate**, possibly from the Iliona of Pacuvius, as Welcker suggested. Cp. Ribbeck Frag. Trag.[2] p. 246, Röm. Trag. p. 236. Hermann rightly trans-

ego tum gravida, expletis iam fui ad pariendum mensibus;
per idem tempus Polydorum Hecuba partu postremo parit.

59 omnis autem hos motus subsequi debet gestus, non hic verba
220 exprimens scaenicus, sed universam rem et sententiam non demonstratione, sed significatione declarans, laterum inflexione hac forti ac virili, non ab scaena et histrionibus, sed ab armis aut etiam a palaestra; manus autem minus arguta, digitis subsequens verba, non exprimens; bracchium procerius proiectum quasi quoddam telum orationis; supplosio pedis in contentionibus aut
221 incipiendis aut finiendis. Sed in ore sunt omnia, in eo autem ipso dominatus est omnis oculorum; quo melius nostri illi senes, qui personatum ne Roscium quidem magno opere laudabant;

posed *Paris Helenam* of the MSS., to avoid the accent on the last syllable of *tempestate*.

innuptis nuptiis, from Eur. Hel. 689 *ἄγαμος ἄτεκνος, ὦ πόσι, καταστένει γάμον ἄγαμον ἐμόν*. The oxymoron is common: it occurs in Soph. O. T. 1214: cp. *ἄδωρα δῶρα* Soph. Aj. 665, *μήτηρ ἀμήτωρ* Soph. El. 1154, *ἄχαρις χάρις* Aesch. Prom. 555; *insepulta sepultura* Cic. Phil. i. 5.

iungo in the active of 'wedding' is rare: the passive is common enough.

2. **Polydorum**: cp. Eur. Hec. 3, Hom. Il. xx. 407 ff.

3. **motus**: Krebs-Schmalz (Antib. s. v.) assert that Cicero never uses *motus* in the plural for the movements of the body, gestures and gesticulation of an orator, and that **gestus** is only used in the singular: but cp. de Off. i. 130 'et palaestrici motus sunt saepe odiosiores et histrionum nonnulli gestus ineptiis non vacant.' Unless the context (as here) makes the meaning quite clear, he uses 'motus animorum' for 'emotions.'

verba exprimens: i. 251, Brut. 151 (of Antonius) 'gestus non verba exprimens sed cum sententia congruens.' Quint. xi. 3, 88 ff. 'alii sunt qui res imitatione significant, quod est genus quam longissime in actione fugiendum: abesse enim plurimum a saltatore debet orator, ut sit gestus ad sensum magis quam ad verba accommodatus.'

4. **demonstratione**, i. e. by reproducing in mimicry.

5. **laterum**: cp. i. 114. But although the word often means 'chest' in Cicero, I do not think it necessarily has this force. Cp. Orat. 59 'in gestu status erectus et celsus, rarus incessus nec ita longus, excursio moderata eaque rara; nulla mollitia cervicum, nullae argutiae digitorum, non ad numerum articulus cadens, trunco magis toto se ipse moderans et virili laterum inflexione, brachii proiectione in contentionibus, contractione in remissis,' where I should not translate with Dr. Sandys 'a manly expansion of the chest,' but rather 'a vigorous and manly attitude of the body.'

6. **armis**: § 200.

7. **arguta**, 'quick in its movements.' Cp. *arguti oculi* in de Leg. i. 27, Ov. Am. iii. 2, 83. Aulus Gellius (i. 5, 2) says of Hortensius 'quod . . . multa munditia et circumspecte compositeque indutus et amictus esset, manusque inter agendum forent argutae admodum et gestuosae, maledictis compellationibusque probris iactatus est, multaque in eum quasi in histrionem in ipsis causis atque iudiciis dicta sunt.' Quintilian xi. 3, 92 ff. gives elaborate instructions as to the management of the fingers, and says (§ 181) 'non comoedum esse sed oratorem volo: quare neque in gestu persequemur omnes argutias.' But Prof. Nettleship, 'Contributions,' p. 276, seems right in translating here 'tricks.' The meaning of 'quickly moving' is assigned by some, but not by the best recent editors, to 'argutum caput' in Verg. Georg. iii. 80.

8. **procerius**, 'to a greater distance,' probably a unique instance of this meaning. If Mr. Wharton is right (Etym. Lat. s. v.) in treating the word simply as the adjective of *pro*, it might mean here 'straight out in front.'

9. **supplosio**: § 47.

contentionibus, 'passages of passion.'

12. **Roscium**: i. 124, 129, 251, 254 etc. He must at this time have been at the

animi est enim omnis actio et imago animi voltus, indices oculi: nam haec est una pars corporis, quae, quot animi motus sunt, tot significationes [et commutationes] possit efficere; neque vero est quisquam qui eadem conivens efficiat. Theophrastus quidem Tauriscum quendam dicit actorem aversum solitum esse dicere, qui in agendo contuens aliquid pronuntiaret. Qua re oculorum 222
est magna moderatio; nam oris non est nimium mutanda species, ne aut ad ineptias aut ad pravitatem aliquam deferamur; oculi sunt, quorum tum intentione, tum remissione, tum coniectu, tum hilaritate motus animorum significemus apte cum genere ipso orationis; est enim actio quasi sermo corporis, quo magis menti

height of his reputation, for he died about B. C. 62, and we know that he was a great favourite with Sulla. Cp. Macrob. iii. 14, 12 (ii. 10 in the old editions) 'certe satis constat eum [sc. Cicero nem] contendere cum ipso histrione solitum utrum ille saepius eandem sententiam variis gestibus efficeret an ipse per eloquentiae copiam sermone diverso pronuntiaret.' Diomedes (Gr. Lat. i. 489 Keil) says 'antea galearibus, non personis, utebantur, ut qualitas coloris indicium faceret aetatis, cum essent aut albi, aut nigri, aut rufi; personis vero uti primus coepit Roscius Gallus, praecipuus histrio, quod oculis perversis erat, nec satis decorus sine personis nisi parasitus pronuntiabat.' Donatus de Comoed. p. 10 R, and praef. Ad. p. 7, ascribes the introduction of masks to Cincius Faliscus and Minucius Prothymus; he seems to refer this to the time of Terence, which can hardly be right. Cp. Ribb. Röm. Trag. pp. 661 and 672, and Teuffel, Röm. Litt. § 16, 13. Apparently Roscius adopted the practice of wearing a mask some twenty or five-and-twenty years before the date of this dialogue, and the old men, who remembered when it was not the custom, did not like it. Ribbeck notices that the effect would be much worse in the Roman theatre, where the orchestra was full of spectators who were near the stage, than in the Greek theatre where all were at a greater distance.

1. **animi**, etc. 'for delivery is wholly concerned with the feelings': cp. Orat. 60 'voltus vero, qui secundum vocem plurimum potest, quantam adferet tum dignitatem, tum venustatem! In quo cum effeceris ne quid ineptum aut voltuosum sit, tum oculorum est quaedam magna moderatio: nam ut imago est animi voltus, sic indices oculi; quorum et hilaritatis et vicissim tristitiae modum res ipsae, de quibus agetur, temperabunt.'

4. **conivens**, 'with his eyes shut.' This reading was restored by conjecture for *contuens*, and is now found in *M*. For the spelling cp. Lachmann on Lucret. ii. 1061, and Nettleship's 'Contributions' s. v.

Theophrastus: § 184.

5. **Tauriscum**: nothing seems to be known of this man. He said that if an actor kept his eyes fixed upon one spot, it was like turning his back on the audience.

6. **oculorum est magna moderatio**: Sorof renders 'the suitable movement of the eyes is of great importance.' But in Orat. l. c. *quaedam* is inserted, which points rather to the rendering 'there is need of constantly managing the eyes': as Ern. says, 'saepe sunt mutandi et ad orationem attemperandi.' Sandys quotes with *sit* for *est*: this would be an improvement, but has no authority. *esto* has been conjectured. **oculorum** is contrasted with **oris**, emphatic from its position.

8. **ineptias**, 'instances of bad taste': cp. Quint. xi. 3, 126 'discursare vero ineptissimum.'

pravitatem: ii. 91.

9. **intentione**, 'earnest look.'

remissione, 'relaxing the strain:' the word is used in de Off. i. 146 of the brows, as contrasted with 'contractione,' where it cannot mean (as L. & S.) 'lowering.'

coniectu, 'fixed gaze,' contrasted with 'merry glances.' Watson inverts the sense by rendering 'quick glances:' cp. ii. 225.

10. **apte cum**, a rare combination: it may be on the analogy of 'conexa cum,' etc. In Tim. 45 we have 'ad illud astrum quocum aptus fuerit revertetur.'

223 congruens esse debet, oculos autem natura nobis, ut equo et leoni saetas, caudam, auris, ad motus animorum declarandos dedit, qua re in hac nostra actione secundum vocem voltus valet; is autem oculis gubernatur. Atque in eis omnibus, quae sunt actionis, inest quaedam vis a natura data; qua re etiam hac imperiti, hac volgus, hac denique barbari maxime commoventur: verba enim neminem movent nisi eum, qui eiusdem linguae societate coniunctus est, sententiaeque saepe acutae non acutorum hominum sensus praetervolant: actio, quae prae se motum animi fert, omnis movet; isdem enim omnium animi motibus concitantur et eos isdem notis et in aliis agnoscunt et in se ipsi

60 indicant. Ad actionis autem usum atque laudem maximam

224 sine dubio partem vox obtinet; quae primum est optanda nobis; deinde, quaecumque erit, ea tuenda; de quo illud iam nihil ad hoc praecipiendi genus, quem ad modum voci serviatur: equidem tamen magno opere censeo serviendum; sed illud videtur ab huius nostri sermonis officio non abhorrere, quod, ut dixi paulo ante, plurimis in rebus quod maxime est utile, id nescio quo pacto etiam decet maxime. Nam ad vocem obtinendam nihil est utilius quam crebra mutatio; nihil perniciosius quam effusa

225 sine intermissione contentio. Quid, ad auris nostras et actionis

6. *hac volgus* om. *M* incl. Fr. 15. *equidem tamen M* KS Fr.: *equidem* P.

2. **saetas**: so used of a lion in Verg. Aen. vii. 666, of a horse in Tusc. v. 62. The old reading *iubas* has scarcely any authority, and is evidently a gloss.

9. **prae se fert**, 'expresses.' There are some interesting illustrations of the power of gesture to express both thought and emotion in Farrar's Chapters on Language, pp. 73 ff. (cp. his St. Paul i. 99) and in Marsh's Lectures, pp. 486–488.

12. **ad actionis usum atque laudem**, 'in effectiveness and success in delivery.'

13. **optanda**, Orat. 59, 'ac vocis bonitas quidem optanda est, non est enim in nobis; sed tractatio atque usus in nobis.' It would be difficult to name an orator, highly successful with large audiences, who had not an excellent voice.

15. **voci serviatur**, 'care is to be taken of the voice.' Cornificius says that the three chief qualities of a voice are compass (*magnitudo*), endurance (*firmitudo*), and flexibility (*mollitudo*): 'magnitudinem vocis maxime parit natura, nonnihil auget, sed maxime conservat cura: firmitudinem vocis maxime comparat cura, nonnihil adauget, sed maxime conservat ratio declamationis: mollitudinem vocis, hoc est, ut eam torquere in dicendo pro nostro commodo possimus, maxime faciet exercitatio declamationis (iii. 11, 20). He goes on to give directions for the practice of declamation. Cp. i. 251, Quint. xi. 3, 14–29, and for the various qualities of a voice, Causeret, p. 202.

17. **paulo ante**: § 178.

18. **nescio quo pacto**, 'strangely enough.'

19. **obtinendam**, 'preserve:' but the rule commonly laid down that *obtinere* never has the meaning of our word 'obtain' is mistaken, Reid on p. Sull. 1. Yet in several of the examples given in L. & S. for this meaning, 'maintain' is a better translation.

20. **effusa**, 'unchecked.'

suavitatem quid est vicissitudine et varietate et commutatione aptius? Itaque idem Gracchus, quod potes audire, Catule, ex Licinio cliente tuo, litterato homine, quem servum sibi ille habuit ad manum, cum eburneola solitus est habere fistula qui staret occulte post ipsum, cum contionaretur, peritum hominem, qui inflaret celeriter eum sonum, quo illum aut remissum excitaret aut a contentione revocaret.' 'Audivi mehercule,' inquit Catulus 'et saepe sum admiratus hominis cum diligentiam tum etiam doctrinam et scientiam.' 'Ego vero,' inquit Crassus 'ac doleo 226
quidem illos viros in eam fraudem in re publica esse delapsos;

3. **Licinio**: the wife of C. Gracchus was a Licinia (not apparently a near relative to the orator), and the slave may have been part of her dowry, and taken the name of her *gens* upon his emancipation. Catulus, with his love for literature, may afterwards have acted as the man's *patronus*. The story is also told by Quint. i. 10, 27, Valerius Max. viii. 10, 1, and Dio Cassius fr. 84 Melber (who do not mention the slave's name), by Gellius, i. 11, who quotes this passage from Cicero, and by Plutarch, Ti. Gracch. 2, who calls him Licinius. The inferior MSS. here give *Erycino*, whence Schütz read 'Licinio Erycino,' taking Erycinus to be the slave's name before emancipation, but this would not explain the reading of the MSS. It is only an accident that the slave has the name of the speaker, Licinius Crassus.

4. **ad manum**, 'at his hand' = the more usual 'a manu,' which occurs only in later writers (Kühner, ii. 360: 'servum a pedibus meum' in Cic. Att. viii. 5, 1 is not genuine (see Boot); hence correct Roby, § 1814, and L. & S. p. 4 *a*). The earliest instance which I have noted is Henzen 5394. 'Liburnus L. Sei. Strabonis a manu Salvilla coniunx fecit.' It is found in Seneca, Apoc. ad fin., and is common in Suetonius and in later inscriptions. Cp. Marquardt, Privatleben, i^2. 151. *Ad manum* occurs in C. I. L. vi. 2, 4449, *librarius ad manum* ib. 9523.

eburneola, the diminutive adjective to suit **fistula**, which Cicero probably regarded (though wrongly) as being a diminutive in form. Cp. 'aureolus libellus,' Acad. ii. 135, 'aureola oratiuncula' Nat. D. iii. 43. But it is not Cicero's *custom* so to combine diminutives, as Pid. and Sorof say: cp. Reid on Acad. l. c. and Kühner, i. 667, and on Tusc. iii. 2. The usage is more common in comedy: cp. Plaut. Rud. 1169 'sicilicula argenteola,' and Ellis on Catull. iii. 18 'turgiduli ocelli.' It would probably be impossible to find an instance in Cicero's speeches, though he allows himself 'parvolus.' Cp. Roby, i. §§ 856–8.

6. **eum sonum**: A. Gellius (i. 11, 10) tells us that those authorities, who had enquired more carefully into the circumstances, said that the pipe was used only 'ad reprimendum sedandumque impetum vocis eius,' an account which in view of the character of the oratory of Gracchus is the more likely to be correct. Quintilian i. 10, 27 says that the slave 'fistula, quam tonarion [pitch pipe] vocant, modos quibus deberet intendi, monstrabat. Haec ei cura inter turbidissimas actiones vel terrenti optimates vel iam timenti profuit.' Mr. A. J. Ellis (Quantitative Pronunciation of Latin, p. 112) remarks: 'Now the "modos" would seem to imply the *cadences* which were peculiar to the Greek musical modes, and it appears to me that, although Quintilian very possibly used the word at a venture, knowing little of musical theory, this is a more likely solution than Cicero's, put into the mouth of Crassus, since these different "musical modes" were especially suitable to Gracchus's theatrical oratory.' He thinks that this shows that declaimers used a semi-chant, if not a full chant (ib. p. 20). The language of Quintilian suggests that *fistula* is not used here in its more usual sense of a Pan's pipe, but for a single pipe, like a *tibia*. But it is difficult to quote a parallel. Cp. Verg. Ecl. ii. 37, Ov. Met. xiii. 784.

9. **Ego vero**, 'I certainly admire him myself': there is nothing of the very common adversative force here. For Cicero's opinion on the Gracchi, cp. i. 38 n.

10. **fraudem**, 'error,' 'self-deception,' a meaning which is common in Plautus,

quamquam ea tela texitur et ea in civitate ratio vivendi posteritati ostenditur, ut eorum civium, quos nostri patres non tulerunt, iam similis habere cupiamus.' 'Mitte, obsecro,' inquit 'Crasse,' Iulius 'sermonem istum et te ad Gracchi fistulam refer; cuius ego

61 nondum plane rationem intellego.' 'In omni voce' inquit Crassus

227 'est quiddam medium, sed suum cuique voci: hinc gradatim ascendere vocem [utile] et suave est (nam a principio clamare agreste quiddam est), et idem illud ad firmandam est vocem salutare; deinde est quiddam contentionis extremum, quod tamen interius est, quam acutissimus clamor, quo te fistula progredi non sinet, et iam ab ipsa contentione revocabit; est item contra quiddam in remissione gravissimum quoque tamquam sonorum gradibus descenditur. Haec varietas et hic per omnis sonos vocis cursus et se tuebitur et actioni adferet suavitatem. Sed fistulatorem domi relinquetis, sensum huius consuetudinis vobiscum ad forum deferetis.

228 Edidi, quae potui, non ut volui, sed ut me temporis angustiae coëgerunt; scitum est enim causam conferre in tempus, cum adferre plura, si cupias, non queas.' 'Tu vero' inquit Catulus 'conlegisti omnia, quantum ego possum iudicare, ita divinitus, ut non a Graecis sumpsisse, sed eos ipsos haec docere posse videare;

1. *ea tela texitur et ea in civitate ratio vivendi ac M*, unde *ea tela texitur* [*ea in civitate ratio vivendi*] Fr. *ea tela texitur et ea incitatur in civitate ratio vivendi* PH: pro *incitatur* S. vult *increbrescit: tela texitur ea in civitate* K.

Terence, and Lucretius, but does not seem to occur later than Cicero.

1. **ea in civitate ratio vivendi**: these words have been rejected as a gloss upon *ea tela:* the inferior MSS. read 'ea incitatur in civitate,' etc. Sorof rightly holds 'incitatur ratio' to be impossible, and proposes *increbrescit*. But the simplest correction is to strike out *ac*, adopting otherwise the reading of *M*. It is not possible to say 'tela ostenditur,' etc., but Cic. often follows up a metaphorical by a literal expression. Harn. defends *incitatur*, as meaning 'is brought into quick course': cp. i. 149.

3. **Iulius**, the light-hearted and witty, does not wish the conversation to take too serious a turn.

6. **quiddam medium**, 'a mean pitch.' The inferior MSS. read 'utile et suave est,' which Harn. defends. But with the punctuation of the text, *utile* is much better omitted with *M*. Ellendt takes it to refer to the case, which is not in question here, Sorof to the strengthening of the voice, which is better. Ern. read *quoddam:* but cp. Madvig on de Fin. i. 38.

9. **contentionis extremum**, 'extreme point of elevation': the voice naturally rises in pitch as it is strained in intensity.

10. **interius est quam**, etc., 'falls short of the shrillest screech': cp. § 190, for which L. & S. give two inconsistent explanations.

11. **iam** seems a necessary correction for *tamen*.

12. **quoque** = *et ad quod*. *M* have *quod*, other MSS. *ad quod*, which may well be right.

14. **se tuebitur** = 'ad firmandam vocem valebit.'

15. **sensum huius consuetudinis**, 'the instinct derived from this practice.'

21. **sumpsisse**: so *M*, for which inferior MSS. have the gloss *didicisse*.

me quidem istius sermonis participem factum esse gaudeo; ac
vellem ut meus gener, sodalis tuus, Hortensius, adfuisset; quem
quidem ego confido omnibus istis laudibus, quas tu oratione 229
complexus es, excellentem fore.' Et Crassus 'fore dicis?' inquit,
'ego vero esse iam iudico et tum iudicavi, cum me consule in
senatu causam defendit Africae nuperque etiam magis, cum pro
Bithyniae rege dixit. Quam ob rem recte vides, Catule; nihil
enim isti adulescenti neque a natura neque a doctrina deesse
sentio: quo magis est tibi, Cotta, et tibi, Sulpici, vigilandum ac 230
laborandum; non enim ille mediocris orator vestrae quasi suc-
crescit aetati, sed et ingenio peracri et studio flagranti et doctrina
eximia et memoria singulari; cui quamquam faveo, tamen illum

2. *vellem meus* KS: *vellum ut meus* ω PH Fr. 7. *recte vides* ω P Fr.: *recte confidis* KS Bakio auctore.

2. **vellem ut . . . adfuisset**: so most MSS. including *AEH*. It is very rare for Cicero to insert *ut* in such cases. But he has 'mallem ut ires' in Att. i. 16, 14, 'vellem ut pedes haberent' in Fam. vii. 31. 2, 'vellem ut... potuisset' in pro Sull. 1, 'vellem ut imitarentur' in Phil. viii. 31, and 'volo ut respondeas' in Vat. five times (14, 17, 18, 21, 29); so it is better to follow the MSS. Cp. Kühner, ii. 527, Draeger, ii. 249.

2. **gener**: this connexion is not mentioned elsewhere.

sodalis: § 42.

5. **in senatu.** Nothing further is known of these orations. Africa was made into a province in B.C. 146, and in B.C. 95 there was probably some reason to complain of misgovernment. Nicomedes II of Bithynia shortly after this date attempted to establish a claim for Cappadocia against Mithridates on behalf of an impostor, whom he pretended to be a son of his wife Laodice, the widow of the previous king Ariarathes VI. The claim was rejected. Cp. Justin. xxxviii. 1, 2, Clinton, Fast. iii. 419, or Mommsen, iii. 287. It was doubtless in support of this claim that Hortensius pleaded in the senate.

8. **a**, 'in respect of.' For the oratory of Hortensius, cp. Brut. 228 'Q. Hortensii admodum adulescentis ingenium ut Phidiae signum simul aspectum et probatum est. Is L. Crasso Q. Scaevola consulibus primum in foro dixit et apud hos ipsos quidem consules, et cum eorum qui adfuerunt, tum ipsorum consulum qui omnes intellegentia anteibant, iudicio discessit probatus. Undeviginti annos natus erat eo tempore.' See also the fuller account in Brut. 301 ff. The special points commended are his extraordinary memory, his ambition, his constant practice, his skill in arrangement, his carefully selected and yet copious diction ('eaque erat cum summo ingenio tum exercitationibus maximis consecutus'), his agreeable voice, and studied grace of delivery which 'etiam plus artis habebat, quam erat oratori satis.'

10. **non ille**, etc., 'it is no ordinary orator who is growing up in him to succeed your generation, but one of,' etc. This use of **aetas** for 'men of a generation' or rather 'of a particular time of life' (Hortensius was ten years younger than Sulpicius and Cotta), is very rare in Cicero, and became common only in poetry and in post-Augustan prose. But it is not so entirely restricted to these as L. & S. would imply: cp. pro Mil. 77 'multas tamen victorias aetas nostra vidit'; Phil. xi. 39 'aetas succedit aetati': in Verr. ii. 181 'in publicanorum causis vel plurimum aetatis meae versor' is perhaps ambiguous; and pro Marc. 9 'nec ulla unquam aetas de tuis laudibus conticescet' may show a trace of later Latinity. It is impossible always to draw the line between the abstract and the collective use of the word, and the former is fairly common in Cicero, though far less common than the meaning 'time of life.' Cp. 'haec aetas' Rep. ii. 19, 'nostra aetas' ib. v. 2, 'omnis aetas' de Div. i. 37, 'alia ex alia aetas,' de Am. 101, etc.

THE END.

Standard Latin Books.

Lewis and Short. A Latin Dictionary, founded on Andrews' edition of Freund's Latin Dictionary, revised, enlarged, and in great part rewritten by CHARLTON T. LEWIS, Ph.D., and CHARLES SHORT, LL.D. 4to, 1*l.* 5*s.*

Merry. Selected Fragments of Roman Poetry. Edited with Introduction and Notes by W. W. MERRY, D.D. Crown 8vo, 6*s.* 6*d.*

Nettleship. Contributions to Latin Lexicography. By HENRY NETTLESHIP, M.A. 8vo, 21*s.*

—— Lectures and Essays on Subjects connected with Latin Scholarship and Literature. Crown 8vo, 7*s.* 6*d.*

—— The Roman Satura. 8vo, sewed, 1*s.*

—— Ancient Lives of Vergil. 8vo, sewed, 2*s.*

Pinder. Selections from the less known Latin Poets. By NORTH PINDER, M.A. 8vo, 15*s.*

Sellar. Roman Poets of the Republic. *Third Edition.* Crown 8vo, 10*s.*

—— Roman Poets of the Augustan Age. VIRGIL. By W. Y. SELLAR, M.A. *New Edition.* Crown 8vo, 9*s.*

—— —— HORACE and the ELEGIAC POETS. With a Memoir of the Author by ANDREW LANG, M.A., and a Portrait. 8vo, cloth, 14*s.*

Wordsworth. Fragments and Specimens of Early Latin. With Introductions and Notes. By J. WORDSWORTH, D.D. 8vo, 18*s.*

Avianus. The Fables. Edited, with Prolegomena, Critical Apparatus, Commentary, &c., by R. ELLIS, M.A., LL.D. 8vo, 8*s.* 6*d.*

Catulli Veronensis Liber. Iterum recognovit, apparatum criticum prolegomena appendices addidit, ROBINSON ELLIS, A.M. 8vo, 16*s.*

Catullus, a Commentary on. By ROBINSON ELLIS, M.A. *Second Edition.* 8vo, 18*s.*

Cicero. Philippic Orations. With Notes. By J. R. KING, M.A. *Second Edition.* 8vo, 10*s.* 6*d.*

—— Select Letters. With English Introductions, Notes, and Appendices. By ALBERT WATSON, M.A. *Fourth Edition.* 8vo, 18*s.*

Horace. With a Commentary. Vol. I. The Odes, Carmen Seculare, and Epodes. By E. C. WICKHAM, M.A. *Second Edition.* 8vo, 12*s.*

—— Vol. II. The Satires, Epistles, and De Arte Poetica. By the same Editor. 8vo, 12*s.*

Livy, Book I. With Introduction, Historical Examination, and Notes. By J. R. SEELEY, M.A. *Second Edition.* 8vo, 6*s.*

Manilius. Noctes Manilianae; sive Dissertationes in Astronomica Manilii. Accedvnt Coniectvrae in Germanici Aratea. Scripsit R. ELLIS, A.M. Crown 8vo, 6*s.*

Ovid. P. Ovidii Nasonis Ibis. Ex Novis Codicibus edidit, Scholia Vetera Commentarium cum Prolegomenis Appendice Indice addidit, R. ELLIS, A.M. 8vo, 10*s.* 6*d.*

—— P. Ovidi Nasonis Tristium Libri V. Recensuit S. G. OWEN, A.M. 8vo, 16*s.*

Persius. The Satires. With a Translation and Commentary. By JOHN CONINGTON, M.A. Edited by HENRY NETTLESHIP, M.A. *Second Edition.* 8vo, 7*s.* 6*d.*

Plautus. Rudens. Edited, with Critical and Explanatory Notes, by E. A. SONNENSCHEIN, M.A. 8vo, 8*s.* 6*d.*

Quintilian. Institutionis Oratoriae Liber X. Edited by W. PETERSON, M.A. 8vo, 12*s.* 6*d.*

Oxford

AT THE CLARENDON PRESS

LONDON: HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

SELECT LIST

OF

STANDARD WORKS

PRINTED AT

The Clarendon Press, Oxford.

1. STANDARD LATIN WORKS.

Avianus. *The Fables.* Edited, with Prolegomena, Critical Apparatus, Commentary, &c., by Robinson Ellis, M.A., LL.D. 8vo. 8*s.* 6*d.*

Catulli Veronensis *Liber.* Iterum recognovit, Apparatum Criticum Prolegomena Appendices addidit, Robinson Ellis, A.M. 8vo. 16*s.*

Catullus, *a Commentary on.* By Robinson Ellis, M.A. *Second Edition.* 8vo. 18*s.*

Cicero. *De Oratore.* With Introduction and Notes. By A. S. Wilkins, Litt.D. *Second Edition.*

Book I. 8vo. 7*s.* 6*d.*

Book II. 8vo. 5*s.*

—— *Philippic Orations.* With Notes. By J. R. King, M.A. *Second Edition.* 8vo. 10*s.* 6*d.*

Cicero. *Select Letters.* With English Introductions, Notes, and Appendices. By Albert Watson, M.A. *Third Edition.* 8vo. 18*s.*

Horace. With a Commentary. By E. C. Wickham, M.A. *Two Vols.* 8*vo.*

Vol. I. The Odes, Carmen Seculare, and Epodes. *Second Edition.* 12*s.*

Vol. II. The Satires, Epistles, and De Arte Poetica. 12*s.*

Livy, *Book I.* With Introduction, Historical Examination, and Notes. By J. R. Seeley, M.A. *Second Edition.* 8vo. 6*s.*

Manilius. *Noctes Manilianae; sive Dissertationes in Astronomica Manilii. Accedvnt Coniecturae in Germanici Aratea.* Scripsit R. Ellis. Crown 8vo. 6*s.*

Ovid. *P. Ovidii Nasonis Ibis.* Ex Novis Codicibus edidit, Scholia Vetera Commentarium cum Prolegomenis Appendice Indice addidit, R. Ellis, A.M. 8vo. 10s. 6d.

—— *P. Ovidi Nasonis Tristium Libri V.* Recensuit S. G. Owen, A.M. 8vo. 16s.

Persius. *The Satires.* With a Translation and Commentary. By John Conington, M.A. Edited by Henry Nettleship, M.A. *Second Edition.* 8vo. 7s. 6d.

Plautus. *Rudens.* Edited, with Critical and Explanatory Notes, by E. A. Sonnenschein, M.A. 8vo. 8s. 6d.

Quintilian. *M. Fabi Quintiliani Institutionis Oratoriae Liber Decimus.* A Revised Text, with Introductory Essays, Critical Notes, &c. By W. Peterson, M.A., LL.D. 8vo. 12s. 6d.

Scriptores Latini *rei Metricae.* Ed. T. Gaisford, S.T.P. 8vo. 5s.

Tacitus. *The Annals.* Edited, with Introduction and Notes, by H. Furneaux, M.A. 2 Vols. 8vo.

Vol. I, Books I–VI. 18s.

Vol. II, Books XI–XVI. [*Immediately.*

King and Cookson. *The Principles of Sound and Inflexion, as illustrated in the Greek and Latin Languages.* By J. E. King, M.A., and Christopher Cookson, M.A. 8vo. 18s.

—— *An Introduction to the Comparative Grammar of Greek and Latin.* By the same Authors. Crown 8vo. 5s. 6d.

Lewis and Short. *A Latin Dictionary,* founded on Andrews' edition of Freund's Latin Dictionary, revised, enlarged, and in great part rewritten by Charlton T. Lewis, Ph.D., and Charles Short, LL.D. 4to. 1l. 5s.

Lewis. *A Latin Dictionary for Schools.* By Charlton T. Lewis, Ph.D., Editor of 'Lewis and Short's' Latin Dictionary. Small 4to. 18s.

Nettleship. *Lectures and Essays on Subjects connected with Latin Scholarship and Literature.* By Henry Nettleship, M.A. Crown 8vo. 7s. 6d.

Nettleship. *The Roman Satura.* 8vo, sewed, 1s.

—— *Ancient Lives of Vergil.* 8vo, sewed, 2s.

—— *Contributions to Latin Lexicography.* 8vo. 21s.

Papillon. *Manual of Comparative Philology.* By T. L. Papillon, M.A. *Third Edition.* Crown 8vo. 6s.

Pinder. *Selections from the less known Latin Poets.* By North Pinder, M.A. 8vo. 15s.

Sellar. *Roman Poets of the Augustan Age.* VIRGIL. By W. Y. Sellar, M.A. *New Edition.* Crown 8vo. 9s.

—— *Roman Poets of the Republic. Third Edition.* Crown 8vo. 10s.

Wordsworth. *Fragments and Specimens of Early Latin.* With Introductions and Notes. By J. Wordsworth, D.D. 8vo. 18s.

2. STANDARD GREEK WORKS.

Allen. *Notes on Abbreviations in Greek Manuscripts.* By T. W. Allen. Royal 8vo. 5*s.*

Chandler. *A Practical Introduction to Greek Accentuation,* by H. W. Chandler, M.A. *Second Edition.* 10*s.* 6*d.*

Haigh. *The Attic Theatre.* A Description of the Stage and Theatre of the Athenians, and of the Dramatic Performances at Athens. By A. E. Haigh, M.A. 8vo. 12*s.* 6*d.*

Head. *Historia Numorum:* A Manual of Greek Numismatics. By Barclay V. Head. Royal 8vo. half-bound, 2*l.* 2*s.*

Hicks. *A Manual of Greek Historical Inscriptions.* By E. L. Hicks, M.A. 8vo. 10*s.* 6*d.*

King and **Cookson.** *The Principles of Sound and Inflexion, as illustrated in the Greek and Latin Languages.* By J. E. King, M.A., and Christopher Cookson, M.A. 8vo. 18*s.*

Liddell and **Scott.** *A Greek-English Lexicon,* by H. G. Liddell, D.D., and Robert Scott, D.D. *Seventh Edition, Revised and Augmented throughout.* 4to. 1*l.* 16*s.*

—— *An Intermediate Greek-English Lexicon,* founded upon the Seventh Edition of Liddell and Scott's Greek Lexicon. Small 4to. 12*s.* 6*d.*

Papillon. *Manual of Comparative Philology.* By T. L. Papillon, M.A. *Third Edition.* Crown 8vo. 6*s.*

Veitch. *Greek Verbs, Irregular and Defective.* By W. Veitch, LL.D. *Fourth Edition.* Crown 8vo. 10*s.* 6*d.*

Aeschinem et **Isocratem,** *Scholia Graeca in.* Edidit G. Dindorfius. 8vo. 4*s.*

Aeschines. See under **Oratores Attici, and Demosthenes.**

Aeschyli *quae supersunt in Codice Laurentiano quoad effici potuit et ad cognitionem necesse est visum typis descripta edidit* R. Merkel. Small folio, 1*l.* 1*s.*

Aeschylus: *Tragoediae et Fragmenta,* ex recensione Guil. Dindorfii. *Second Edition.* 8vo. 5*s.* 6*d.*

—— *Annotationes* Guil. Dindorfii. Partes II. 8vo. 10*s.*

Anecdota *Graeca Oxoniensia.* Edidit J. A. Cramer, S.T.P. Tomi IV. 8vo. 1*l.* 2*s.*

Anecdota *Graeca e Codd. mss. Bibliothecae Regiae Parisiensis.* Edidit J. A. Cramer, S.T.P. Tomi IV. 8vo. 1*l.* 2*s.*

Apsinis et **Longini** *Rhetorica.* E Codicibus mss. recensuit Joh. Bakius. 8vo. 3*s.*

Archimedis *quae supersunt omnia cum Eutocii commentariis* ex recensione J. Torelli, cum nova versione Latina. Fol. 1*l.* 5*s.*

Aristophanes. *A Complete Concordance to the Comedies and Fragments.* By H. Dunbar, M.D. 4to. 1*l.* 1*s.*

—— *J. Caravellae Index in Aristophanem.* 8vo. 3*s.*

Aristophanes. *Comoediae et Fragmenta*, ex recensione Guil. Dindorfii. Tomi II. 8vo. 11*s.*

—— *Annotationes* Guil. Dindorfii. Partes II. 8vo. 11*s.*

—— *Scholia Graeca* ex Codicibus aucta et emendata a Guil. Dindorfio. Partes III. 8vo. 1*l.*

Aristotle. Ex recensione Im. Bekkeri. Accedunt Indices Sylburgiani. Tomi XI. 8vo. 2*l.* 10*s.*

The volumes (except Vol. IX) may be had separately, price 5*s.* 6*d.* each.

—— *Ethica Nicomachea.* Recognovit brevique Adnotatione critica instruxit I. Bywater. 8vo. 6*s.*

—— *The Politics*, with Introductions, Notes, &c., by W. L. Newman, M.A. Vols. I and II. Medium 8vo. 28*s.*

—— *The Politics*, translated into English, with Introduction, Marginal Analysis, Notes, and Indices, by B. Jowett, M.A. Medium 8vo. 2 vols. 21*s.*

—— *Aristotelian Studies.* I. On the Structure of the Seventh Book of the Nicomachean Ethics. By J. C. Wilson, M.A. 8vo. Stiff covers, 5*s.*

—— *The English Manuscripts of the Nicomachean Ethics, described in relation to Bekker's Manuscripts and other Sources.* By J. A. Stewart, M.A. (Anecdota Oxon.) Small 4to. 3*s.* 6*d.*

—— *On the History of the process by which the Aristotelian Writings arrived at their present form.* By R. Shute, M.A. 8vo. 7*s.* 6*d.*

Aristotle. *Physics.* Book VII. Collation of various MSS.; with Introduction by R. Shute, M.A. (Anecdota Oxon.) Small 4to. 2*s.*

Choerobosci *Dictata in Theodosii Canones, necnon Epimerismi in Psalmos.* E Codicibus mss. edidit Thomas Gaisford, S.T.P. Tomi III. 8vo. 15*s.*

Demosthenes. Ex recensione G. Dindorfii. Tomi IX. 8vo. 2*l.* 6*s.*

Separately:—
Text, 1*l.* 1*s.* Annotations, 15*s.*
Scholia, 10*s.*

Demosthenes and Aeschines. The Orations of Demosthenes and Aeschines on the Crown. With Introductory Essays and Notes. By G. A. Simcox, M.A., and W. H. Simcox, M.A. 8vo. 12*s.*

Euripides. *Tragoediae et Fragmenta*, ex recensione Guil. Dindorfii. Tomi II. 8vo. 10*s.*

—— *Annotationes* Guil. Dindorfii. Partes II. 8vo. 10*s.*

—— *Scholia Graeca*, ex Codicibus aucta et emendata a Guil. Dindorfio. Tomi IV. 8vo. 1*l.* 16*s.*

—— *Alcestis*, ex recensione G. Dindorfii. 8vo. 2*s.* 6*d.*

Harpocrationis Lexicon. Ex recensione G. Dindorfii. Tomi II. 8vo. 10*s.* 6*d.*

Hephaestionis *Enchiridion, Terentianus Maurus, Proclus, &c.* Edidit T. Gaisford, S.T.P. Tomi II. 10*s.*

Heracliti *Ephesii Reliquiae.* Recensuit I. Bywater, M.A. Appendicis loco additae sunt Diogenis

Laertii Vita Heracliti, Particulae Hippocratei De Diaeta Lib. I., Epistolae Heracliteae. 8vo. 6*s.*

Homer. *A Complete Concordance to the Odyssey and Hymns of Homer;* to which is added a Concordance to the Parallel Passages in the Iliad, Odyssey, and Hymns. By Henry Dunbar, M.D. 4to. 1*l.* 1*s.*

—— *Seberi Index in Homerum.* 8vo. 6*s.* 6*d.*

—— *A Grammar of the Homeric Dialect.* By D. B. Monro, M.A. 8vo. *Second Edition.* 14*s.*

—— *Ilias,* cum brevi Annotatione C. G. Heynii. Accedunt Scholia minora. Tomi II. 8vo. 15*s.*

—— *Ilias,* ex rec. Guil. Dindorfii. 8vo. 5*s.* 6*d.*

—— *Scholia Graeca in Iliadem.* Edited by W. Dindorf, after a new collation of the Venetian MSS. by D. B. Monro, M.A. 4 vols. 8vo. 2*l.* 10*s.*

—— *Scholia Graeca in Iliadem Townleyana.* Recensuit Ernestus Maass. 2 vols. 8vo. 1*l.* 16*s.*

—— *Odyssea,* ex rec. G. Dindorfii. 8vo. 5*s.* 6*d.*

—— *Scholia Graeca in Odysseam.* Edidit Guil. Dindorfius. Tomi II. 8vo. 15*s.* 6*d.*

—— *Odyssey.* Books I–XII. Edited with English Notes, Appendices, &c. By W. W. Merry, D.D., and James Riddell, M.A. *Second Edition.* 8vo. 16*s.*

Oratores *Attici,* ex recensione Bekkeri:

I. Antiphon, Andocides, et Lysias. 8vo. 7*s.*

II. Isocrates. 8vo. 7*s.*

III. Isaeus, Aeschines, Lycurgus, Dinarchus, &c. 8vo. 7*s.*

Paroemiographi Graeci, *quorum pars nunc primum ex Codd. mss. vulgatur.* Edidit T. Gaisford, S.T.P. 1836. 8vo. 5*s.* 6*d.*

Plato. *Apology,* with a revised Text and English Notes, and a Digest of Platonic Idioms, by James Riddell, M.A. 8vo. 8*s.* 6*d.*

—— *Philebus,* with a revised Text and English Notes, by Edward Poste, M.A. 8vo. 7*s.* 6*d.*

—— *Sophistes* and *Politicus,* with a revised Text and English Notes, by L. Campbell, M.A. 8vo. 18*s.*

—— *Theaetetus,* with a revised Text and English Notes, by L. Campbell, M.A. *Second Edition.* 8vo. 10*s.* 6*d.*

—— *The Dialogues,* translated into English, with Analyses and Introductions, by B. Jowett, M.A. 5 vols. medium 8vo. 3*l.* 10*s.*

—— *The Republic,* translated into English, with Analysis and Introduction, by B. Jowett, M.A. Medium 8vo. 12*s.* 6*d.*; half-roan, 14*s.*

—— *Index to Plato.* Compiled for Prof. Jowett's Translation of the Dialogues. By Evelyn Abbott, M.A. 8vo. Paper covers, 2*s.* 6*d.*

Plotinus. Edidit F. Creuzer. Tomi III. 4to. 1*l.* 8*s.*

Polybius. *Selections.* Edited by J. L. Strachan-Davidson, M.A. With Maps. Medium 8vo. buckram, 21*s.*

Sophocles. *The Plays and Fragments.* With English Notes and Introductions, by Lewis Campbell, M.A. 2 vols.

Vol. I. Oedipus Tyrannus. Oedipus Coloneus. Antigone. 8vo. 16*s.*

Vol. II. Ajax. Electra. Trachiniae. Philoctetes. Fragments. 8vo. 16*s.*

—— *Tragoediae et Fragmenta*, ex recensione et cum commentariis Guil. Dindorfii. *Third Edition.* 2 vols. Fcap. 8vo. 1*l.* 1*s.*

Each Play separately, limp, 2*s.* 6*d.*

—— *The Text alone,* with large margin, small 4to. 8*s.*

—— *The Text alone,* square 16mo. 3*s.* 6*d.*

Each Play separately, limp, 6*d.*

—— *Tragoediae et Fragmenta* cum Annotationibus Guil. Dindorfii. Tomi II. 8vo. 10*s.*

The Text, Vol. I. 5*s.* 6*d.*

The Notes, Vol. II. 4*s.* 6*d.*

Stobaei *Florilegium.* Ad MSS. fidem emendavit et supplevit T. Gaisford, S.T.P. Tomi IV. 8vo. 1*l.*

—— *Eclogarum Physicarum et Ethicarum libri duo.* Accedit Hieroclis Commentarius in aurea carmina Pythagoreorum. Ad mss. Codd. recensuit T. Gaisford, S.T.P. Tomi II. 8vo. 11*s.*

Theodoreti *Graecarum Affectionum Curatio.* Ad Codices mss. recensuit T. Gaisford, S.T.P. 8vo. 7*s.* 6*d.*

Thucydides. Translated into English, with Introduction, Marginal Analysis, Notes, and Indices. By B. Jowett, M.A., Regius Professor of Greek. 2 vols. Medium 8vo. 1*l.* 12*s.*

Xenophon. Ex recensione et cum annotationibus L. Dindorfii.

Historia Graeca. Second Edition. 8vo. 10*s.* 6*d.*

Expeditio Cyri. Second Edition. 8vo. 10*s.* 6*d.*

Institutio Cyri. 8vo. 10*s.* 6*d.*

Memorabilia Socratis. 8vo. 7*s.* 6*d.*

Opuscula Politica Equestria et Venatica cum Arriani Libello de Venatione. 8vo. 10*s.* 6*d.*

3. MISCELLANEOUS STANDARD WORKS.

Bentham. *An Introduction to the Principles of Morals and Legislation.* By Jeremy Bentham. Crown 8vo. 6s. 6d.

—— *A Fragment on Government.* By Jeremy Bentham. Edited, with an Introduction, by F. C. Montague, M.A. 8vo. 7s. 6d.

Casauboni *Ephemerides*, cum praefatione et notis J. Russell, S.T.P, Tomi II. 8vo. 15s.

Clinton's *Fasti Hellenici.* The Civil and Literary Chronology of Greece, from the LVIth to the CXXIIIrd Olympiad. *Third Edition.* 4to. 1l. 14s. 6d.

—— *Fasti Hellenici.* The Civil and Literary Chronology of Greece, from the CXXIVth Olympiad to the Death of Augustus. *Second Edition.* 4to. 1l. 12s.

—— *Fasti Romani.* The Civil and Literary Chronology of Rome and Constantinople, from the Death of Augustus to the Death of Heraclius. 2 vols. 4to. 2l. 2s.

Finlay. *A History of Greece from its Conquest by the Romans to the present time*, B.C. 146 to A.D. 1864. By George Finlay, LL.D. A new Edition, revised throughout, and in part re-written, with considerable additions, by the Author, and edited by H. F. Tozer, M.A. 7 vols. 8vo. 3l. 10s.

Gaii *Institutionum Juris Civilis Commentarii Quattuor*; or, Elements of Roman Law by Gaius. With a Translation and Commentary by Edward Poste, M.A. *Third Edition.* 8vo. 18s.

Gardthausen. *Catalogus Codicum Graecorum Sinaiticorum.* Scripsit V. Gardthausen Lipsiensis. With six pages of Facsimiles. 8vo. 25s.

Herculanensium Voluminum Partes II. 1824. 8vo. 10s.

Fragmenta Herculanensia. A Descriptive Catalogue of the Oxford copies of the Herculanean Rolls, together with the texts of several papyri, accompanied by facsimiles. Edited by Walter Scott, M.A., Fellow of Merton College, Oxford. Royal 8vo. 21s.

Hodgkin. *Italy and her Invaders.* With Plates and Maps. By Thomas Hodgkin, D.C.L. Vols. I–IV, A.D. 376–553. 8vo. 3l. 8s.

Justinian. *Imperatoris Iustiniani Institutionum Libri Quattuor*; with Introductions, Commentary, Excursus and Translation. By J. B. Moyle, D.C.L. *Second Edition.* 2 vols. 8vo. 22s.

Machiavelli. *Il Principe.* Edited by L. Arthur Burd. With an Introduction by Lord Acton. 8vo. 14s.

Pattison. *Essays by the late Mark Pattison*, sometime Rector of Lincoln College. Collected and Arranged by Henry Nettleship, M.A. 2 vols. 8vo. 24s.

Smith's *Wealth of Nations.* A new Edition, with Notes, by J. E. Thorold Rogers, M.A. 2 vols. 8vo. 21s.

Stokes. *The Anglo-Indian Codes.* By Whitley Stokes, LL.D.
Vol. I. Substantive Law. 8vo. 30s.
Vol. II. Adjective Law. 8vo. 35s.

4. STANDARD THEOLOGICAL WORKS.

Bigg. *The Christian Platonists of Alexandria;* being the Bampton Lectures for 1886. By Charles Bigg, D.D. 8vo. 10s. 6d.

Bright. *Chapters of Early English Church History.* By W. Bright, D.D. 8vo. 12s.

Clementis Alexandrini *Opera,* ex recensione Guil. Dindorfii. Tomi IV. 8vo. 3l.

Eusebii Pamphili *Evangelicae Praeparationis Libri XV.* Ad Codd. MSS. recensuit T. Gaisford, S.T.P. Tomi IV. 8vo. 1l. 10s.

—— *Evangelicae Demonstrationis Libri X.* Recensuit T. Gaisford, S.T.P. Tomi II. 8vo. 15s.

—— *contra Hieroclem et Marcellum Libri.* Recensuit T. Gaisford, S.T.P. 8vo. 7s.

Hatch. *Essays in Biblical Greek.* By Edwin Hatch, M.A., D.D. 8vo. 10s. 6d.

—— *A Concordance to the Greek Versions and Apocryphal Books of the Old Testament.* By the late Edwin Hatch, M.A., D.D., and H. A. Redpath, M.A. *To be published in Six Parts, at 21s. each.*

To Subscribers in advance, 14s. each.

Nouum Testamentum Domine Nostri Iesu Christi Latine, secundum Editionem S. Hieronymi. Ad Codicum Manuscriptorum fidem recensuit Iohannes Wordsworth, S.T.P., Episcopus Sarisburiensis. In operis societatem adsumto Henrico Iuliano White, A.M.

Fasc. I. *Euangelium secundum Mattheum.* 4to. 12s. 6d.

Fasc. II. *Euangelium secundum Marcum.* 7s. 6d.

---

5. A NEW ENGLISH DICTIONARY on Historical Principles, founded mainly on the materials collected by the Philological Society. Vol. I (A and B). Imperial 4to, half morocco, 2l. 12s. 6d.

Part IV, Section 2, **C—CASS,** beginning Vol. II, price 5s.

Part V, **CAST—CLIVY,** *price* 12s. 6d.

Part VI, **CLO—CONSIGNER,** *price* 12s. 6d.

Part VII. *In the Press.*

Edited by James A. H. Murray, LL.D.

Vol. III, Part I (**E—EVERY**), edited by Henry Bradley, M.A., *price* 12s. 6d.

Vol. III, Part II. *In the Press.*

Oxford
AT THE CLARENDON PRESS
LONDON: HENRY FROWDE
OXFORD UNIVERSITY PRESS WAREHOUSE, AMEN CORNER, E.C.

Stanford University Libraries

3 6105 011 895 260

CECIL H. GREEN LIBRARY
STANFORD UNIVERSITY LIBRARIES
STANFORD, CALIFORNIA 94305-6004
(650) 723-1493
grncirc@sulmail.stanford.edu
All books are subject to recall.

DATE DUE

APR 0 2 2003
MAR 2 2003
JUN 3 0 2005
AUG 1 2005